

RUMINATIONS
ON THE FIRST SEVEN CHAPTERS OF
LEVITICUS

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Ruminations on the first seven
chapters of Leviticus.

THE KING'S INSTITUTE
THE CHURCH ON THE WAY

RUMINATIONS
ON
THE FIRST SEVEN CHAPTERS
OF
LEVITICUS

PART I.—CHAPTERS I. TO VII.

BY
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LEVITICUS.

PREFACE.

The seemingly abrupt and inconsequential manner in which the book of Leviticus opens, seems to furnish the key with which to unlock its many mystery chambers.

Moses is directed to, *speaking unto the Children of Israel and to say to them, if any man of you bring an offering unto the Lord.* This, not in response to any question or enquiry on the part of Moses, but as though a subject which was occupying the minds of the Children of Israel, was, at the same moment, occupying the mind of the most High God.

This subject was, the eternal law of righteousness, known to theologians as the *lex talionis*. It is by this law that He who, in the beginning created the heavens and the earth and made the things that are therein, rules and governs them all. Though of course himself bound by no law or laws, God never acts otherwise than in accordance with this great law. Righteousness is one of the divine attributes, and, as are all these, it is infinitely perfect, unchangeable and immutable.

It is sometimes called the law of recompenses, one of the divine names being for this reason made known as '*the Lord God of recompenses*,'¹ and it is so essentially a part of, an emanation from the Deity, that it is found impressed on all created things, and is the atmosphere in which all that is, lives and moves and has its being.

To speak after the manner of men, the *lex talionis* may be described as the principle of *quid pro quo*, the principle that is to say, that nothing can be had for nothing; that any bargain is void for want of consideration, unless due consideration has been provided for.

¹ Isaiah li. 56.

It is the principle of law set forth in the Old Testament, by Job and his friends, to whom, before the book of Revelation was written, it was discovered, by the book of Nature, that '*the work of a man shall the Almighty render unto him, and cause every man to find according to his ways, it being added, surely God will not do wickedly, neither will the Almighty pervert judgment.*'¹

By Moses, who by divine direction wrote, '*life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe.*'²

By the prophets, who said, '*Thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.*'³

It is the principle of law fulfilled in the New Testament, as was said by the Lord, '*I am not come to destroy the law but to fulfil.*'⁴ Nor may it be set aside or disregarded by those under grace, by those who are '*justified by faith without the deeds of the law*; for to them it is said, *be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*'⁵

As when the Creative period was brought to its close it is recorded that *God saw everything that He had made, and, behold, it was very good*, thus closing one chapter in the world's history preparatory to commencing another, so here; for with the closing of one book, Exodus, another, Leviticus, is begun.

In the 2,500 years which had run their course prior to the period with which we are here dealing, that in which '*the law was given by Moses*,'⁶ the *lex talionis* had in a thousand ways been '*graven as with an iron pen*,'⁷ on the hearts and consciences of men, and now that God's purposes toward his people Israel were being made known to them, and were beginning to be apprehended by them, such an instinctive feeling had arisen in their minds as—For the marvellous deliverances which have of late been vouchsafed to us, for the peculiar blessings of late bestowed upon us, and still more for the infinitely greater blessings promised in the future—what is to be paid?

This subject it was, which was at this time occupying the minds of the children of Israel and which was occupying also the

¹ Job xxxiv. 11, 12.

² Ex. xxi. 24.

³ Jer. xxxii. 19.

⁴ Matt. v. 17.

⁵ Gal. vi. 7.

⁶ John i. 17.

⁷ Job xix. 24.

divine Mind; and the words with which the book opens, were spoken by the Lord God in response to and with a view to satisfy the unspoken desire felt by the people to obey the *lex talionis*, and to do what was required of them by it.

It has always been God's method in his dealings with men, to carry them along with him. Man was made in the image of God. He is a responsible being with a will of his own; and God has put upon him the responsibility of choosing the good and refusing the evil. What was said by Joshua to the tribes of Israel, '*choose you this day whom ye will serve*,'¹ has all along the ages been said to all men, and will be said, to the end of time.

God calls, reasons, invites, condescends even to persuade, but does not compel. He knocks at the door of men's hearts, but never forces a closed door. It is man's will which is at fault. Hence it is that in the Lord's prayer we are taught to pray, *Thy will be done on earth as it is in heaven*.

The desire to bring an offering unto the Lord, was the result of writing upon the heart of man, the *lex talionis*. It was as much a spiritual instinct, to desire to bring an offering of some sort, as the desire to eat is a natural instinct. And it is not a desire peculiar to Israel, as it is not now, a desire peculiar to the Lord's people, or as we call them, the converted.

The whole question was and is, not whether divine favour and blessing should be bestowed, or be expected to be bestowed, without consideration, for nothing; the requirements of the *lex talionis* are not called in question; every sinner, all men are ready to admit its claims; where man's thoughts are not as God's, and man's ways are not as God's ways, is in regard to what the offering is to be, and how it is to be *brought unto the Lord* so as to be acceptable to, and accepted by, him.

It is exactly to these points that the book of Leviticus, and especially its first seven chapters, addresses itself, and in it there will be found enshrined, though veiled by figure and symbol yet in all its details, the one and only way of salvation, through Christ, the first intimation of which was given at the time of the Fall when God said to the serpent, *I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel*.

¹ Joshua xxiv. 15.

These ruminations will have failed to accomplish the object with which they have been written, if they do not make it clearer than before to, the reader, as they have to the writer, that *without shedding of blood there is no remission*.

It is not thy tears of repentance nor prayers,
But the *Blood*, that atones for the soul;
On him then who shed it thou may'st at once
Thy weight of iniquities roll.

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LEVITICUS.

CHAPTER I.

Verses 1 and 2. And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

It is recorded in holy writ, that God called unto Adam '*in the garden of Eden.*'¹ To Hagar² and to Abraham³ '*out of heaven.*' Unto Moses, on one occasion, '*out of the midst of the bush*' that burned with fire yet was not consumed;⁴ on another, '*out of the mountain*';⁵ on a third occasion, '*out of the midst of the cloud*';⁶ and now a fourth time the Lord called unto Moses, and spake unto him '*out of the tabernacle of the congregation.*'

In the call to Adam, was revealed to man God's infinite holiness, and the fact that the slightest deviation from its appointed course by any of his creatures, cannot but entail '*everlasting destruction from the presence of the Lord.*'⁷ '*The soul that sinneth, it shall die.*'⁸ '*Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*'⁹

And nature itself teaches that this must be so. The study of the stars shows clearly, that the deviation by a hair's breadth from its appointed orbit by any one of the heavenly bodies, must result in a cataclysm of disaster. Even a watch demonstrates that this is and must be so, for the displacement of one of its thousand parts, means its complete destruction for the purpose for which it exists, and, unless it can be repaired, involves its being cast aside and thrown into the melting pot. But who shall undertake to repair a broken world, to save from the melting pot a ruined race, to bring about that '*restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began*'?¹⁰

¹ Gen. iii. 9.

² Gen. xxi. 17.

³ Gen. xxii. 11.

⁴ Ex. iii. 4.

⁵ Ex. xix. 3.

⁶ Ex. xxiv. 16.

⁷ 2 Thess. 1. 9.

⁸ Ezek. xviii. 4.

⁹ James ii. 10.

¹⁰ Acts iii. 21.

It was the, so to speak, infinitely slight act of disobedience on Adam's part, displayed in eating of the forbidden fruit, which

Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat.

From that moment man was separated from God, and as a race has so remained during the nearly six thousand years which have rolled by since that fateful day. All the sighs and groans, all the woes and miseries of the human race, all the judgments of the Almighty which have marred the beauty of this fair world, all the countless sad and sorrowful incidents, recorded and unrecorded, which go to make up the history of mankind, are all traceable back to that one single act of disobedience.

But while in the call to Adam the death and destruction entailed by disobedience were revealed, and the awful consequences resulting from separation from God were foretold, the divine purpose to repair this broken world, to save from the melting pot the ruined human race, to bring about the restitution of all things, although not in so many words plainly declared, was yet enshrined and shadowed forth in that dark saying, *'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'*¹

Man would say, had the first sin been at once stamped out, the first sinner sacrificed, the world had been saved. But God says, *'My thoughts are not your thoughts, neither are your ways my ways.'*² Nor could sin have been THUS *'put away,'*³ without doing violence to the eternal principles of truth and righteousness; nor can it be *'put away.'* by this or any other way of man's devising.

In the call to Hagar and to Abraham *'out of heaven,'* the fact began to be revealed, that God's purposes are accomplished by Himself, and that those on earth who are *his*, are so because predestinated and chosen unto salvation before ever the world was; and that it is vain for any to *'reply against God,'*⁴ for *'he giveth not account of any of his matters.'*⁵

In the call to Moses *'out of the bush,'* the fact began to be revealed, that the Elect, those chosen unto salvation, *'must through much tribulation enter into the kingdom of God,'*⁶ but at the same

¹ Gen. iii. 15.

² Isaiah lv. 8.

³ Heb. ix. xxvi.

⁴ Rom. ix. 20.

⁵ Job xxxiii. 13.

⁶ Acts xiv. 22.

time that nothing can separate from the love of God, those whom he 'reserves.'¹ That is to say, the Elect must pass through the fire, but will not be consumed by it.

In the call to Moses '*out of the mountain*,' a revelation began to be made of what in the Scriptures is referred to as, '*the righteousness of the law*.'²

In the call to Moses '*out of the midst of the cloud*,' there began to be revealed by symbol and similitude what is referred to in the Scriptures as, '*the righteousness of God without the law*.'³

In God's fourth call to Moses, '*out of the tabernacle*,' the one now under consideration, there began to be revealed, also by symbol and similitude, the way in which '*the righteousness which is of God by faith*,'⁴ was provided for in the counsels of Eternity.

'*The tabernacle of the congregation*' was God's dwelling place on earth, the place where, under the old covenant, he met and held converse with his Elect people; as it is said, '*Let them make me a sanctuary: that I may dwell among them*.'⁵ This tabernacle being typical of the inner sanctuary of man's soul, the place where, under the new covenant, the Spirit of God dwells and holds converse with those he has '*reserved*.'⁶

But the tabernacle, whilst typical of the sanctuary of man's soul, is so only of that soul which, by virtue of being '*in Christ*,'⁷ is clothed with '*the righteousness which is of God by faith*,'⁸ and it is therefore primarily typical of Christ, the whole system of sacrifice and offering, ordained of God and described in such minute detail in the book of Leviticus, having for its object to show forth and reveal to man, how it is, that an infinitely holy God—a God who is '*of purer eyes than to behold evil, and who cannot look on iniquity*'⁹—can, *mirabile dictu*, whilst maintaining flawless his infinite holiness, not only look on the man who has sinned, but actually take up his abode and dwell with him.

The Mosaic tabernacle was called *the tabernacle of the congregation*, because it was designed as a place of resort for sinners of all sorts and conditions, and who by nature, were neither disposed nor fitted to draw near to a holy God. For which reason it is said, '*If any man of you bring an offering unto the Lord*.' That is to say, any man in whom, for any reason, there was a desire to draw near to God, was at liberty to do so provided he brought with him the prescribed offering.

¹ Jerem. i. 20.

² Rom. ii. 26.

³ Rom. iii. 21.

⁴ Philip. iii. 9.

⁵ Ex. xxv. 8.

⁶ Jer. i. 20.

⁷ 2 Cor. v. 17.

⁸ Phil. iii. 9.

⁹ Habak. i. 13.

Verse 3. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

The offerings, and the things offered, were of various kinds; they were presented on a variety of occasions, and were dealt with in different ways, but to be accepted as entitling the offerer to draw near to God, they must be offered by himself, and of that which was his own. It was at his peril that any man presumed to enter, or draw near to the place of God's abode, without an offering; or unless this offering were presented '*of his own voluntary will.*'

The offering first dealt with was known as the Burnt Offering, and this offering was to be either *of the herd*, *of the flocks*, or *of the fowls*, according to whether the offerer was so wealthy as to be an owner of cattle, of means so moderate as to be a possessor of sheep and goats only, or so poor as to be unable to offer anything more valuable than fowls and birds.

The offerer, whether *of the herd*, *the flocks*, or *the fowls*, was directed to present himself, with his offering, *at the door of the tabernacle* of the congregation; this door constituting the one and only entrance to the sanctuary.

Verse 4. And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

And, having done this, to '*put his hand upon the head of his offering*'; this being in accordance with the well-known custom in that day that when a change of ownership, a transfer from one to another, took place, the owner of anything, thus betokened the passing over to another of what was his. The offerer was then free to approach, and the offering he brought with him was accepted.

The offering in question in this chapter, was the so-called Burnt Offering, and the offering referred to in this verse was an offering *of the herd*, and it was to be a bullock, a male without blemish.

Of its kind, it was therefore to be perfect, and unless perfect, and offered of the offerer's own voluntary will, it would not be accepted, for it would then have been no true type of that which it was designed to represent.

Verse 5. And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

The offerer was himself to kill the bullock before the Lord, that is to say, in the place appointed for the purpose, which, as may be gathered from verse eleven, was *on the side of the altar northward*. But the blood of the victim was to be taken by the priest, and sprinkled round about upon the altar, which was in the court of the tabernacle, immediately opposite the entrance gate.

Verses 6 to 9. And he shall flay the burnt offering and cut it into his pieces. And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire: And the priests, Aaron's sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar: But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

The body of the victim was to be flayed, its skin being removed so as to expose to view its flesh, and then cut into pieces, this being done by the offerer, the pieces being laid, by the priest, on the altar of sacrifice, where it was, after being placed on wood, to be burned with fire; the smoke of the sacrifice, betokening the fact that it had been consumed, ascending up to heaven, being described as an offering made by fire, '*of a sweet savour unto the Lord.*'

Verse 10. And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish.

One too poor to bring an offering of the herd, was permitted to bring an offering of the flocks, a sheep or a goat, which also was to be perfect of its kind, a male without blemish.

Verse 11. And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

The offerer of a sheep or a goat, as in the case of the bullock, was himself to kill it at the appointed place, on the side of the altar northward, the blood of the victim being sprinkled by the priests round about upon the altar.

Verses 12 and 13. And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that is on the fire which is upon the altar: But he shall wash the inwards and the legs with water: and the priest shall bring it all, and burn it upon the altar: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

Nothing is said as to this offering of the flock being flayed, but only that its body or trunk was to be cut into pieces, as before by the offerer, and then, together with its contents, after these had been cleansed by the washing of water, was to be laid by the priest, in the same way as the bullock, upon the altar, and there consumed by fire, the smoke of this sacrifice, equally with that of the bullock, ascending up to heaven, being also described as '*of a sweet savour unto the Lord.*'

Verse 14. And if the burnt sacrifice for his offering to the Lord be of fowls, then he shall bring his offering of turtledoves, or of young pigeons.

By one too poor to bring an offering even of the flock, and so that none might be excluded from the benefit of the burnt offering, an offering of fowls, in the form of turtledoves, or pigeons, might be brought as an offering.

Verse 15. And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar, and the blood thereof shall be wrung out at the side of the altar:

These, however, were to be slain, not by the offerer, but by the priest, who was to wring off the head of the victim, its blood being, as it is said, '*wrung out at the side of the altar*'; not, as in the case of the bullock and the sheep, '*round about upon the altar.*'

Verse 16. And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes.

Its crop with its feathers was then to be taken away and cast beside the altar, on its eastern side, for removal along with the ashes.

Verse 17. And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

The bird was then to be cleft in two, but not divided asunder, and laid by the priest upon the altar of sacrifice, where it was, as in the case of the bullock and the sheep or goat, after being placed on wood, to be burned with fire, this being again described as '*of a sweet savour unto the Lord.*'

To the carnal mind it is inconceivable, that an infinitely holy, pure, and perfect God, could have given to men such directions as are contained in the book of which this first chapter is a sample, and still less that what is here directed to be done, should, in any age or under any circumstances, have been prescribed as necessary to acceptable worship!

And yet the only alternative open to the, so-called, carnally minded, is, either to join the ranks of the Deists, who deny the existence of the God revealed in the inspired scriptures, or those of the Agnostics, who, whilst accepting so much of the Bible as commends itself to their intelligence as good, reject everything else. Unless, indeed, he make up his mind to adopt a third alternative, that of seeking and praying for such spiritual-mindedness as may enable him to see '*as God seeth*.'¹

The last of the three alternatives is the only one open, to those spiritually-minded persons who, though professing to believe, and with all their hearts desiring to believe, that '*all scripture is given by inspiration of God*,' yet are stumbled by this, along with perhaps some other portions of holy writ.

To regard Leviticus as a book not fit to be read, and much less studied in all its details, by men of this enlightened age! in which such advances have been made, and such intellectual refinement attained to—to accept, and yet not to accept it as what it claims to be, a perfect expression of the mind and will of God, is to confess to a condition of mind even more offensive to the Divine Being, than that of the Deist or the Agnostic, as it is written, '*Because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth*.'²

Who can justify it that men of any generation, should look askance at, and still less look down upon or be revolted by, anything said, or directed to be done, by God the High and Holy One? Is not the taking of such a view, of such matters, a sure sign of something radically wrong? maybe of shortsighted or distorted views, maybe of incapacity to grasp things too high for them, but which they yet claim a right to pass judgment upon! maybe of something worse!

The fact is, that unless and until he who starts to read Leviticus, is given a '*willing mind*,'³ a true desire to see '*as God seeth*,' he will read to no profit, and the mysteries contained in this book will

¹ 1 Sam. xvi. 7.

² Rev. iii. 16.

³ 2 Cor. viii. 12.

remain mysteries. The more they are considered, the more perplexing they will appear to him, and the further removed he will be from that '*opening of the understanding to understand the Scriptures*,'¹ which of all gifts is the one most to be coveted by those who profess the Christian faith.

So far as this attempted exposition of the book of Leviticus is concerned, it will proceed upon the assumption, that God doeth all things well, and is perfect in all his ways; that his will, as well as his ways, are perfectly set forth in this, as they are in every other part of the Scriptures; that without the teaching contained in the Book of Leviticus '*the man of God is not perfect, thoroughly furnished unto all good works*,'² and further, that where reason and revelation cannot be seen to harmonize, reason must without hesitation be made to give way, and revelation be allowed to prevail.

The problem solved in and by this book, is the apparently insoluble one, of how full play can be given, at one and the same time, to infinitely perfect Justice, and to infinitely perfect Love. That is to say, how God can '*be just, and yet justify a sinner*';³ how, and on what grounds, individual men can, though undoubtedly sinners, nevertheless, when brought before God, '*the judge of all the earth*,'⁴ be declared '*free from sin*,'⁵ '*without spot and blameless*,'⁶ and how '*a great multitude which no man could number*'⁷ can be '*presented*' before the same righteous Judge, '*as not having spot, or wrinkle, or any such thing*,'⁸

Before proceeding to a further examination in detail of this chapter, it will be well to consider what the divine purpose was, in ordaining, as necessary to acceptable worship, the offering up of sacrifices.

That worship, communion and fellowship with God, was, from the day sin entered into the world, associated with the sacrifice of animal life, may be inferred from the fact, that '*unto Adam also and to his wife did the Lord God make coats of skins, and clothed them*,'⁹ the clothing of their nakedness being therefore provided for by the sacrifice of life and the shedding of blood.

And that worship unassociated with the sacrifice of life, was not acceptable to God, was shown by the fact, that '*the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect*,'¹⁰

¹ Luke xxiv. 45.

² 2 Tim. iii. 17.

³ Rom. iii. 26.

⁴ Gen. xviii. 25.

⁵ Rom. vi. 18.

⁶ 2 Peter iii. 14.

⁷ Rev. vii. 9.

⁸ Ephes. v. 27.

⁹ Gen. iii. 21.

¹⁰ Gen. iv. 4, 5.

But although the offering up of sacrifices was ordained immediately after the fall, and had been an established religious practice for 2,500 years before the book of Leviticus was written, its meaning and purpose, that which was enshrined in the practice, had, like so many of the divine purposes, been largely a hidden mystery. The time had, however, now arrived for its meaning and purpose to be, if not fully made known, yet developed and expanded. The seed of sacrificial rites, sown on the day of man's fall, had during this long period been spreading its roots underground in all directions, and had by this time taken a firm hold on mankind at large. Sacrifice was now a generally acknowledged necessity. Now the time had come for it to appear as a plant above ground, putting forth its branches, and breaking out into bud, preparatory to the ripe fruit, which '*in the last times*,' the mystery hidden from the foundation of the world, was to bring forth and yield.

But although the divine plant was now made to put forth its branches, in the sacrificial rites of the Mosaic ceremonial, the meaning of these rites was not as yet by any means fully understood; nor indeed were they intended to be understood by even the most enlightened of Old Testament saints; and not even by the inspired prophets, the evidence of this being, what was said by our Lord concerning John the Baptist, viz., '*Among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.*'¹

New Testament saints know, that the key to Leviticus is Christ. That from beginning to end the book of Leviticus shows forth the complete provision that has been made, in Christ, not only for man's every need, but for transforming sinners into saints. But this, in the very nature of things, could not be plainly set forth, until after the coming of Christ, nor until after his crucifixion, burial, rising again, and ascension into glory; nor then, unless and until, the everlasting gospel had been preached, '*with the Holy Ghost sent down from heaven.*'²

God in his wisdom therefore, while in the Old Testament he fully revealed the whole counsel of God, saw fit to enshrine these counsels in dark sayings, and to veil them in mystic rites, as it is said, '*Clouds and darkness are round about him.*'³

But although the least and lowliest of New Testament Saints are privileged to know Him of whom the book of Leviticus testifies,

¹ Luke vii. 28.

² 1 Peter i. 12.

³ Ps. xcvi. 2.

in a way the most enlightened of Old Testament Saints did not, and could not; yet the New Testament saint is largely dependent, for a full apprehension of his privileges, upon an intimate acquaintance with those things contained in the book of Leviticus. Indeed, this book will be found a mine of wealth to those who, having received '*the five talents,*' are set upon, '*by trading with the same, making them other five.*'¹

Leviticus was practically a sealed book in olden time, but it is not so, or at least should not be, in these New Testament days, for in it Christ, in all his sufficiency, is discovered to men.

In applying what is thus claimed for the book of Leviticus to its first chapter, the thought that at once suggests itself is, that if the New Testament saint is impelled to say,

What various hindrances we meet
In coming to a Mercy Seat,

what must have been the bars and barriers confronting the Old Testament saint who desired to hold converse and communion with God?

The almost too ready, and sometimes almost flippant, rejoinder of the New Testament saint is, 'Oh, everything is met by, and in, Christ.' That certainly is so, and yet, unless these hindrances are fully apprehended, and dealt with in detail, as they are in the book of Leviticus, neither their seriousness, nor *how* they are met in Christ, will be as abundantly and delightfully clear, as they may and ought to be, to a New Testament saint. And it is here that a close acquaintance with the book of Leviticus will be found to be so important, and so profitable.

The real hindrances in coming to a Mercy Seat, are often wholly different from what they seem, and are supposed to be, and lie much deeper down in man's inner consciousness than he thinks.

To take these hindrances one by one, in the order in which they are found in the book of Leviticus, with a view to noting the provision made to meet them, the first bar to converse with God is the fact, that unless and until his righteous requirements, as the infinitely holy, and the infinitely perfect, Ruler of the Universe, are met, any real approach to his footstool, or to his throne, is absolutely barred.

¹ Matt. xxv. 16.

'God is *not* a man that he should lie . . . hath he said, and shalt he not do it'?¹ Has he not said, '*The soul that sinneth, it shall die*'?² or, as in the words of the Athanasian Creed, die everlastingly. How then can a sinner '*live in his sight*'?³

That there was a way for Old Testament saints, and that there is a way for New Testament saints, whereby this barrier may be removed, is certain. And it is equally certain that the way is the same for both, the only difference being, that in the Old Testament, this way was revealed by similitudes, which could only be partially understood, and by signs, which none could satisfactorily interpret, whereas in the New, it is revealed in plain words, easily to be understood, and by realities, which are interpreted by the Holy Ghost to all those who diligently follow after truth.

But what New Testament saint would consider the first hindrance set forth in the book of Leviticus, as HIS first and main hindrance to converse and communion with God? Would he not rather suggest as HIS great hindrance, wandering thoughts, confusion of ideas, dulness of apprehension, and lack of spirituality? And is it not generally supposed that these hindrances can only be surmounted by the cultivation of pious and holy feeling; the man who by penitence, prayer, fasting, and diligent use of the means of grace, is enabled to control his passions, concentrate his thoughts, and surround himself with an atmosphere of holiness, being the one to whom is vouchsafed nearness of approach and divine fellowship; the possibility of converse and communion depending, therefore, upon the condition of soul he is in at the time of his approach to God?

The book of Leviticus is, on this point, most illuminating. The offering which was accepted, and which procured for the offerer the privilege of access to God, had, it is true, to be made, of '*his own voluntary will*,' that is to say, his approach to God had to be in sincerity and truth, but beyond this not a word is said as to any condition of soul required in the offerer. His acceptance, and his finding favour with God, depended on the offering, not on the past, present, or future condition of himself as the offerer.

Certain it is, that whatever a man may fancy or feel or think, the great bar to converse and communion with God, really is, the fact that he is a sinner, and that as such he cannot appear in the presence of infinite holiness. As it is said, '*There shall no man see me, and live*.'⁴ But dispose of this hindrance, and he is at once free,

¹ Num. xxiii. 19.

² Ezek. xviii. 4.

³ Hosea vi. 2.

⁴ Ex. xxxiii. 20.

at least to '*come boldly unto the throne of grace.*' even though it be later on only that '*he obtains mercy, and finds grace to help in time of need.*'¹

The divine provision for dealing with this hindrance, was made known to Abraham during his three days' journey into the land of Moriah; and by him to his son Isaac, when, in answer to the lad's query, '*Behold the fire and the wood; but where is the lamb for a burnt offering?*' Abraham replied, '*My son, God will provide himself a lamb for a burnt offering.*'²

The revelation thus made to Abraham was confirmed, and made a memorial to all generations, in the sacrificial rites of the Mosaic ceremonial. It was therefore faith in the divine assurance, thus given, which justified, and enabled the Old Testament saints to draw near to the Mercy Seat. And it is like faith which enables New Testament saints to do likewise: the divine assurance in their case being, however, that Christ has '*put away sin by the sacrifice of Himself.*'³

Having thus considered, in general, what is to be gathered from the first chapter of this book, and having learned from it that the offering up of the Burnt Offering, was the first and preliminary step towards converse and communion with the Most High God, the way is cleared to consider the chapter in further detail, in order to gather what may still be learned from it, in regard to converse and communion with God.

The first point claiming attention is the 'if's' in verses 2, 3, 10 and 14. These 'if's' would certainly seem to imply and import free will, so-called, on the part of the man who, in Old Testament days, sought to draw near to God; and therefore raises at the outset a question which, if it was not a hindrance then, certainly often is one in these days, to those coming to the Mercy Seat.

The difficulty is for this reason a practical one, which ought at least to be fairly and squarely met, although probably the best and shortest way of meeting it is to say:

'These are Satan's sly suggestions,
And I need no answer give.'

There are, however, some who are not prepared thus summarily to brush aside this, as they conceive, real difficulty. Yet they ought

¹ Heb. iv. 16.

² Gen. xxii. 7, 8.

³ Heb. ix. 26.

so far to do so, as that they should not be thereby hindered from going on with a further consideration of this most pregnant chapter, particularly seeing that only so slight a reference is made in it to the subject of freewill. For it does not profess to deal with, nor to throw any direct light upon, that subject; its aim and object being, to enlighten and instruct those who, however moved, whether from above, from below, or from within, are, as a matter of fact, set upon drawing near to the God from whom they have by sin been separated.

To those, however, who will have it that the eternal salvation or damnation of every member of the human race rests with himself, that those who, good and evil being set before them, choose the good, will be saved, those choosing the evil being damned, to such be it said, that a righteousness thus proceeding from and depending on man's will, is not '*the righteousness of God*' set forth in the inspired Scriptures, and that any such righteousness must be seen to fall infinitely short of the flawless and unchangeable perfection which alone can meet divine requirements.

That all men are endowed with a freedom of choice which renders them responsible for their acts, is undoubtedly the case, but it is equally certain that God has not endowed man with freedom of choice, to then cut him adrift to shift for himself. To thus fill the world with beings without control of any sort or kind, would be to abandon government, to license anarchy, and to abdicate the throne.

But to proceed to other details in the chapter, as difficult perhaps of apprehension, but not of so abstruse and academic a character.

The Mosaic Ceremonial, in all its details, whilst symbolic, was also prophetic, and will be found from beginning to end to speak of Christ, and to reveal and unfold to those who diligently seek for light from it, his fulness; that is to say, the completeness of the provision made, in Christ, for meeting the sinner's every need. And incidentally its similitudes demonstrate also, the impossibility of man's being saved in any other way than God's way. The promise, '*I will show him my salvation,*' made to the man '*that dwelleth in the secret place of the Most High,*'¹ is perhaps more likely to find its fulfilment in reading the book of Leviticus, than by searching any other of the books of the Bible, not excepting even the books of the New Testament.

¹ Ps. xci. 1, 16.

The offerer of the Burnt Offering referred to in this chapter, while typical of the sinner who pleads the sacrifice of Christ as the ground for his acceptance, is typical also of the Saviour, who *'offered himself without spot to God,'*¹ and who did this *'of his own voluntary will,'* as it is written, *'I lay down my life. No man taketh it from me, but I lay it down of myself. I have power to lay it down.'*² The sinner has no such power, and all the voluntary will that is required of him therefore is *'truth in the inward parts.'*³ Nor is the sinner who pleads the sacrifice of Christ, as the ground for his acceptance, called upon to exercise any freedom of choice. For him the choice has been already made; not by, but for him, he having been *'chosen in Christ before the foundation of the world.'*⁴ *'Ye have not chosen me, but I have chosen you.'*⁵

The next point to be considered is the Offering, which it is said was *'to be brought unto the Lord.'*

That which is carnal in us, is ready to marvel, if not to find fault with, the similitude, by divine commandment used in connection with this offering; as did David when the men of his day *'changed their glory into the similitude of an ox that eateth grass.'*⁶ And this, albeit that that in us which is spiritual, is ready enough to rejoice in that which it typified. What a strange thing, at first sight it would seem, that every man who desired to draw near to God, was directed to do so, in the character of a butcher! And as a butcher was required, with his own hands, to slay an innocent bullock!

And yet what fitter similitude could have been used both to symbolize and to foretell what, in Christ, actually came to pass? For if Christ offered up himself, it was by the hands of corrupt and filthy-minded men that he was slain, and, though very God, treated as though a mere man; of whom it is said, *'he is like the beasts that perish.'*⁷

A further point to be noted is, that the victim was not necessarily to be the same in all cases. It might be of the herd, of the flock, or of fowls, according, it would appear, as the offerer was so rich as to be the owner of cattle as well as of sheep and fowls, so moderately well off as to be the owner of flocks and fowls although not of cattle, or so poor as to be the owner of fowls only.

¹ Heb. ix. 14.² John x. 17, 18.³ Ps. li. 6.⁴ Eph. i. 4;⁵ John xv. 16.⁶ Ps. cvi. 20.⁷ Ps. xlix. 12.

These differences clearly cannot, and do not, imply three different degrees of acceptance for the offerer. All offerers, whether of the herd, of the flock, or of fowls, were permitted to draw near to the Sanctuary and on like conditions.

Nor would it accord with the teaching of Scripture generally, to suppose for a moment that God had, or has, respect of persons, according as they are rich or poor in worldly goods, or in natural or acquired, gifts and graces.

What, then, can these differences be taken to symbolize and foretell, unless it be what was taught by our Lord in the parable of the ten servants and the ten pounds? He, too, divides the servants into three classes. The first of these, by trading with his pound, became rich. The second, also by trading, became well to do, although not so rich as the first. The third, because he did not trade with it, had his pound taken away.¹ To trade, in things spiritual, is to be diligent in using the means of grace.

As '*the hand of the diligent maketh rich*,'² so '*the soul of the diligent shall be made fat*.'³ Those who, cost what it may, make a due and diligent use of the four great means of grace, God's Word, God's Throne, God's Day, and God's People, will, in proportion as they do so, have greater or less nearness of access to the presence, and closer converse and communion with the person, of the Most High God.

This is a matter in which man *has* freedom of choice. This is a matter which does depend upon the individual, as it did with the offerer under the Mosaic dispensation; for whether he was the owner of herds, of flocks, or of fowls, depended, not on divine election, but upon the way in which he had *traded* with what God hath given him. As it is said, '*the hand of the diligent maketh rich*,'² '*he that tilleth his land shall have plenty of bread*,'⁴ '*he that seeketh findeth*.'⁵

The Burnt Offering, whether '*of the herd*,' or '*of the flocks*,' was, of its kind, to be perfect, without blemish. Only then could it be regarded as a similitude of Christ; but where it was '*of fowls*,' nothing is said as to the victims being perfect and without blemish, the only direction given being that it was to be '*of turtledoves or young pigeons*,' these being, of all birds, the most feeble, and as such an appropriate similitude of the Christ of whom it is said, '*Thy gentleness hath made me great*,'⁶ and again, '*I beseech you by the gentleness of Christ*.'⁷

¹ Luke xix. 16.² Prov. x. 4.³ Prov. xiii. 4.⁴ Prov. xxviii. 19.⁵ Matt. vii. 8.⁶ Ps. xviii. 35.⁷ 2 Cor. x. 1.

Every offerer, '*of the herd,*' or '*of the flock,*' was required to present himself with his offering at the door of the tabernacle, that is to say, the transaction was to be an individual one, a transaction which one could not undertake for another; a transaction, moreover, with which the offerer expressly identified himself, by laying his hand (the hand of faith) upon the head of the victim.

In the case of the offering being '*of fowls,*' the procedure, be it noted, was not the same; and this because this offering was symbolic of what Christ is seen to be by the third of the three classes of offerers, that is to say, by those who, although they draw near to God and plead the sacrifice of Christ as a ground for acceptance, do not see him to be anything more than a Saviour. They do regard him as one able to save, but fail to see in him one able to keep. They are not of those who '*go on unto perfection.*'¹ They, as our Lord said, '*bring no fruit to perfection.*'²

An approach with the appointed offering, was then all that was requisite or necessary to secure, to him who, in Old Testament days, desired to draw near to God, a right of approach to the place which God had chosen to put his name there. The porters who kept the door looked, not at the offerer, but at the offering, and, provided it was the appointed one, it mattered not what the offerer was. These offerers were thus a similitude of those who, whether in New or Old Testament days, seek the Lord in the ways of his appointment, whilst there was thus foretold also, what in these New Testament days is continually taking place.

But approach to the door of the tabernacle was only a preliminary to the much more which was to follow. Once *thus privileged*, as was the case when Bunyan's Christian got inside the wicket gate, he had to be shown many things hard to be understood; the first of these being that he was required to '*kill the bullock before the Lord,*' with his own hands to slay the victim. This again was not only a similitude of what was actually done in, and to, Christ, but foretold also the fact, which every sinner who, in the gospel dispensation, would draw near to God, must admit and acknowledge to be the fact, that, whether he feels it or not, he by his sins has had part and lot in the crucifying of Christ. And more even than this, for as the offerer under the law was required to flay the burnt offering and cut it into his pieces, so the sinner must admit having had part and lot

¹ Heb. vi. 1.² Luke viii. 14.

in the humiliations and indignities inflicted at the crucifixion, when they '*stripped him,*' and nailed to the cross his body of humiliation; for had he, the offerer, been there, who shall say that he would not have done as they did who were there? In any case, as all men through Adam's fall are partakers of Adam's transgression, so none can disclaim responsibility for what was done by those who cried '*His blood be on us, and on our children.*'¹

The '*flaying and cutting into his pieces*' (verse 6), were symbolic and prophetic of the searching tests to which the Incarnate Son of God, in the days of his flesh, was to be subjected. The Devil tempted him in vain. Wicked men sought occasion against him, but were obliged to confess that they could find no fault in him. Even when forsaken of God the Father on the cross, he could not be moved. Had a single flaw been found in his righteousness, by God or man, his work for man's salvation would have been in vain. But the '*flaying and cutting into his pieces*' only seemed to manifest forth his glory, and to make it known to men and angels that he was perfect Man as well as perfect God.

But now the killing, flaying, and cutting into his pieces, by the offerer, being finished, his part in the proceedings was at an end. What followed was done, not by, but for, him. He had slain the victim and poured forth its blood. The bullock or the lamb, as the case might be, had ceased to live. It lay dead at his feet. There was nothing more that he could do. But now by divine appointment the priest, the son of Aaron, was required to take of the blood, and sprinkle it '*round about upon the altar,*' which stood by the door of the tabernacle, and to place *the pieces*, '*the head, and the fat,*' upon this altar, laying them in order upon wood, '*his inwards and his legs*' being first '*washed in water.*' This done, the whole was then to be burnt; '*into smoke was it to consume away.*'²

A while ago the victim lay dead upon the altar, it is now no more seen. Not a vestige of that living being remains on earth. It has ascended up on high. And, strange to say, the victim thus killed, flayed, cut into his pieces, burned and seen no more by the offerer, is described as being '*of a sweet savour unto the Lord.*'

That this sacrifice was ordained as a similitude of Christ, and foretold what afterwards actually took place in his crucifixion, death, burial, resurrection, and ascension, is plain, and must be self-evident

¹ Matt. xxvii. 25.

² Ps. xxxvii. 20.

to all; but it would be a superficial view indeed to take of the burnt offering that here the matter ends, and that there is nothing further to be seen in it.

Before, however, attempting to fathom the deep truths it foreshadows, the one remaining point in the chapter may be touched upon; for it will be noted that, as before, the procedure in connection with the offering '*of fowls*,' differed from that relating to offerings '*of the herd*,' or '*of the flock*.'

The turtledoves or young pigeons were to be slain, not by the offerer, but by the priest, who was first '*to wring off his head, and burn it on the altar*,' wringing the blood, not sprinkling it, '*at the side of*,' not '*round about upon the altar*,' as in the other cases; its '*crop with his feathers*,' being also '*cast beside the altar on the east part, by the place of the ashes*.' He was then to '*cleave*' in two, but '*not divide asunder*,' the featherless bird, and lay it, as in the case of the other offerings, '*upon the altar, upon the wood*,' after which it was to be burned up; it, also, '*into smoke was then to consume away*,' and this done, it is described, in precisely the same terms as before, as being '*of a sweet savour unto the Lord*.'

Here, again, in the different mode of dealing with the blood where the offering was of fowls, it foreshadowed, as in the differing victims accepted as offerings, not a different sacrifice, but a difference in the offerer's apprehension of what the blood meant and betokened. This was why it is said, the priest shall '*cleave it with the wings thereof, but shall not divide it asunder*.' This signifying that there is a class of believers who do not apprehend the *covenant* of grace, and who have not therefore the consolation which Abraham had (*see* Genesis xv. 17 and 18), nor which those believers have, whose hope is in '*the covenant that was confirmed before of God in Christ*.'¹

Those who have traded with their pound, see in the blood, what God saw in it; and they rejoice, as God did, in the pouring out of the blood, because of its being a necessary step towards the accomplishment of God's purposes of love. Those, however, who have not traded with their pound, have no such joy, in this life, in the finished work of Christ; for what the blood betokens is hidden from their eyes. The blood nevertheless has been shed, although for them it has, in the words made use of here, been '*wrung out*,' not poured out. In the end, in Eternity, the benefit procured by the blood of Christ will be theirs, but in Time they are great losers.

¹ Gal. iii. 17.

To modern ears, these constant references to blood, have not the practical significance which this word had for the Jew, familiar as he was with the continual sight and sound of material blood, and also with such Scriptures as, '*The life of the flesh is in the blood.*' '*The blood is the life of all flesh.*' '*The life of all flesh is the blood thereof.*'¹ And who moreover was continually reminded of this fact, by not being permitted to '*eat blood.*'² Noah also being forbidden to do this, as it is written, '*Every moving thing that liveth shall be meat for you, . . . but flesh with the life thereof, which is the blood thereof, shall ye not eat.*'³

When, therefore, it is said, '*the blood of Jesus Christ his Son cleanseth us from all sin,*'⁴ it is saying in other words that we are cleansed (as well as saved) from sin, by the DEATH of the Son of God,⁵ the words, blood and death, being, in this connection, synonymous terms.

The offerings dealt with in Leviticus, and which will come before us as we proceed, though varied in kind and character, will be found to resolve themselves into two general categories, viz., those referred to as '*of a sweet savour unto the Lord*'; these being symbolic of how Christ, by the sacrifice of himself, may be said to have *justified God*,⁶ and those not described as being of a sweet savour, these being symbolic of how Christ, by the sacrifice of himself *justified sinners*.

The offerings said to be '*of a sweet savour unto the Lord,*' were the Burnt Offering, the Meat Offering, and the Peace Offering.

It is the first of these, the Burnt Offering, with which we have up to this point been occupied, and it now only remains, before going on to the next chapter, to consider what the truths enshrined and foreshadowed in the Burnt Offering are.

As to why some of the offerings were described as '*of a sweet savour,*' and others were not, will appear as each is in its turn considered in detail.

The key to what the Burnt Offering symbolized and foretold, and that which distinguished the Sweet Savour offerings from the other offerings, is the words with which the chapter begins, '*He shall offer it of his own voluntary will*';⁶ and the words with which it ends, '*It is a burnt sacrifice, an offering made by fire, of a sweet savour to the Lord.*'⁷

¹ Lev. xvii. 11, 14.

² Lev. iii. 17.

³ Gen. ix. 4.

⁴ 1 John i. 7.

⁵ Rom. v. 10.

⁶ Lev. i. 3.

⁷ Lev. i. 17.

In both these respects it was symbolic and prophetic, first of the fact, revealed later by the Scriptures, that Christ, the Son of God made Man, offered up himself. It was his own doing, as it is written, *'I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.'*¹ And secondly of the fact that his primary purpose in this sacrifice of himself, to put away sin, was to please the Father, as it is said, *'I do always those things that please him.'*² *'My meat is to do the will of him that sent me, and to finish his work.'*³ *'I seek not mine own will, but the will of the Father which hath sent me.'*⁴ *For I came down from heaven not to do mine own will, but the will of him that sent me.'*⁵

The thought is not for a moment to be entertained that, like the man who to save himself, threw his children to the wolves, God is an angry judge, whose wrath can only be appeased by sacrifice; God the Son, however, being a pitying Saviour, full of love, who suffered himself to be sacrificed, in order to save the world.

It was *'God who so loved the world that he gave his only begotten Son.'*⁶ What it cost the Father thus to give up his Son, and what the love of the Father for the Son was, is enshrined in those remarkable words, *'No man knoweth the Son, but the Father.'*⁷ And who suffers most, the father who sees his son dive into the sea to save a drowning child, or the son who jeopardizes his life to save the helpless infant? Yet though he suffers, what delight a father has in a son, willing thus to sacrifice himself, willing to give up so much, to save a life so infinitely less valuable than his own.

It was to symbolize and discover to man the delight which the Father has in the Son, who *of his own voluntary will* did not hesitate to descend into the sea of this world, to save those who otherwise had been lost to all eternity, that the sacrifice of the Burnt Offering was ordained.

The Burnt Offering symbolized a covenant to which Father, Son and Holy Ghost were parties, but with the making of which, although it concerned him, man had nothing to do; for it was entered into before the world was, and therefore when as yet sin was not.

¹ John x. 17, 18.² John viii. 29.³ John iv. 34.⁴ John v. 30.⁵ John vi. 38.⁶ John iii. 16.⁷ Matt. xi. 27.

When, in the counsels of Eternity, with a view to declaring the Name of God, that is to say, with a view to revealing and showing forth the divine perfections in all their fulness, it was determined, first to create, and then to start on a course of its own, so to speak, the human race, and thereby to demonstrate to the Universe at large the absolute dependence on their Maker of all created beings, and how absolutely impossible it is for any such to stand alone, and the awful consequences to any who should attempt so to do; thus showing, too, that there is, and can be, but one Ruler of the Universe; when this was determined upon, provision was at the same time made for the consequences which God, who sees the end from the beginning, well knew would follow.

That the Son was intimately concerned in this divine plan and purpose is clear, from what is written in the eighth chapter of Proverbs, where it is said, '*The Lord possessed me in the beginning of his way, before his works of old,*'¹ the inspired Scripture going on to show, that the only begotten Son of God was not only privy to the creation of the material world, taking the liveliest interest in this triumph of divine workmanship, but that from before the foundation of the world, '*his delights were with the sons of men,*'² who were ordained to inhabit it, and to be the subjects of this divine demonstration.

The Burnt Offering was not designed to produce an effect upon the man who offered it. Its purpose was not to move him to repentance, to inspire him to effort, to promote in him desires after holiness, to make him righteous in heart and life, and thereby fit to appear before God. It had already been said to Moses (a righteous man if ever there was one), '*Thou canst not see my face; for there shall no man see me and live.*'³ The design of the Burnt Offering was objective, not subjective. Its design was to direct the eye of the soul upward, not to turn it inward. So soon as the offerer had brought his offering unto the Lord, put his hand upon the head of the victim and killed it before the Lord, all that he could do was done. From that moment onward his rôle was that of a spectator. His work was done. What followed was done, not by, but for, him.

In bringing the victim he acknowledged the principle of substitution; in laying his hand on the head of the victim he

¹ Prov. viii. 22.

² Prov. viii. 31.

³ Ex. xxxiii. 20.

acknowledged it as HIS substitute; in killing the victim he admitted his guilt and acknowledged the justice of his sentence, '*the soul that sinneth, it shall die*';¹ but in viewing the blood sprinkled on the altar, the place of meeting between God and man, he saw the evidence that death had actually taken place, and yet, the victim having suffered in his place, he was alive. The law having been satisfied, he was now freed from its curse. Well may those say to whom has been revealed what is typified by the Burnt Offering,

'Look at what the Lord hath done.'

But the Burnt Offering, while it may be regarded as a similitude of a complete Christ, is designed specially to set forth the delight of the Father in the voluntary sacrifice of himself by the Son. For while the perfections of the Godhead can both endure and look with comparative complacency upon suffering, Infinite Holiness cannot pass by sin, or suffer it to appear less heinous than it is, nor will the Triune Jehovah reverse the sentence of eternal damnation pronounced upon all those who sin, and whose '*sin remaineth*.'² Even the sacrifice of his Son and the untold pains he endured, were as nothing when set over against the vindication of Infinite Holiness which was thereby accomplished. In suffering endured for such an end, God could even find pleasure; for which reason it is that the Burnt Offering is described as '*of a sweet savour unto the Lord*.'

So much for the Burnt Offering. Some features of it have been passed over, but as they are common to other offerings, they will be referred to later as each of them comes in its turn before us, the whole setting forth the fulness which there is in Christ Jesus, and the blessedness laid up for those who are in Him.

¹ Ezek. xviii. 4.

² John ix. 41.

CHAPTER II.

Verse 1. And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon:

It has already been shown (page 10) that the offering up of sacrifices was a rite ordained of God at the time of the Fall, was handed down by our first parents from one generation to another, and had been an established religious practice for 2,500 years, nearly, before the book of Leviticus was written.

That this had been the case up to the time of the flood, there can be little doubt; that it was so afterwards, there can be none, for although '*the world that then was, perished*,'¹ sacrificial rites did not, for Noah's first act on coming forth out of the ark, was, we are told, to build an altar unto the Lord, and to offer burnt offerings on it '*of every clean beast, and of every clean fowl*.'²

It is not said that, in building this altar, and sacrificing upon it, Noah acted by God's express command, but in so doing he was clearly giving effect to the divine purposes, seeing that the sacrifice of these beasts and fowls was specifically provided for when Noah entered into the ark; the divine direction being, '*of every clean beast thou shalt take to thee by sevens, and of beasts that are not clean, by two*.'³

And that in this sacrifice there were hidden mysteries is evidenced by the fact that the Lord looked on it, not only with approval, but with delight; this, in the picturesque language of the Old Testament scriptures, being, what is signified by, '*the Lord smelled a sweet savour*,'⁴ seeing in it, as he did, a foreshadowing of that which in due time was to come to pass in Christ, '*the putting away of sin by the sacrifice of himself*.'⁵

The covenant founded upon this sacrifice, sealed by the appearance of the bow in the clouds, and made '*between God and every living creature of all flesh that is upon the earth*,'⁶ was, too, a

¹ 2 Peter iii. 6.

² Gen. viii. 20.

³ Gen. vii. 2.

⁴ Gen. viii. 21.

⁵ Heb. ix. 26.

⁶ Gen. ix. 16

foreshadowing of the ‘*everlasting covenant*,’¹ founded upon the sacrifice of Christ and sealed with his blood; a foreshadowing, that is to say, in the sense of there being wrapped up in it, as the oak is wrapped up in the acorn, the whole of God’s purposes in Christ; in the same way as these his purposes were, before the flood, wrapped up in the cryptic saying, ‘*it shall bruise thy head, and thou shalt bruise his heel*.’²

Up to the time of Abraham, and indeed for long after his day, it would seem that the rite of sacrifice consisted solely in the offering up of animal life, and that altars on which to offer these sacrifices were erected on special occasions, in different places, and in memory of special events. For instance, when Abraham first set foot on the promised land,³ and again, when he set foot for the first time on Mount Moriah,⁴ the place eventually and finally ‘*chosen of God, to cause his name to dwell there*,’⁵ the place where the Lord appeared unto David, and on which ‘*Solomon began to build the house of the Lord*,’⁶ and whither the Ark of God was eventually carried, from its first resting place in Shiloh.⁷

As it is with all sacraments, so called, the original meaning of the rite had, in the course of years, become obscured, and before Abraham’s day had probably become little more than an empty form, unless to, may be, a few enlightened individuals, like Melchisedec. But in Abraham, the rite in which so much was enshrined, began at length to be opened out, and its importance made more than ever manifest. Especially was this the case after the memorable day when Abraham was called upon to offer up as a sacrifice his son, his only son, Isaac.

It was not, however, until Jacob’s day that the scope of the rite of sacrifice may be said to have received its first enlargement. Up to that time sacrifice would appear to have been of the nature of a Burnt Offering only, the offering being that of an animal, which was wholly burned with fire, no part of it being partaken of by the offerer.

But in Jacob’s day, and by him, although bread was not offered in sacrifice, as it was later in the Meat Offering, yet sacrifice would appear to have been *associated* with the eating of bread, that is to say, bread was ‘*eaten before the Lord*,’⁸ at the time of sacrifice, and in connection with the sacrifice of animal life, and the offerer may

¹ Gen. ix. 16.² Gen. iii. 15.³ Gen. xii. 7.⁴ Gen. xxii. 2.⁵ Deut. xii. 11.⁶ 2 Chron. iii. 1.⁷ Joshua xviii. 1. Judges xviii. 31.⁸ Gen. xxvii. 4, 7.

therefore be said to have, at that time, partaken of what was offered, as later he was, in the case of the Meat Offering, directed to do, of that which remained after the memorial of it had been burned on the altar.

The bread thus eaten before the Lord, was not necessarily, of course, bread made of baked flour, but bread in the sense of food of any kind, in which sense the word is so frequently made use of in the scriptures.

Thus when the covenant between Jacob and Laban was entered into, we read, that '*Jacob offered sacrifice upon the mount, and called his brethren to eat bread.*'¹

The eating of bread together was a custom of very old standing, and its significance was well understood in Old Testament days. It had reference especially to so-called covenants. 'The word covenant is derived from the Latin 'convenire,' to come together, and in its widest signification embraces any and every kind of engagement, from a treaty between two nations down to a simple contract between two individuals.'² Thus it was customary for one desiring to show hospitality, to invite his guest to *eat bread together*; for those before at enmity, but now reconciled, *to eat bread together*; for those who had entered into some bargain or agreement, to ratify the engagement by *eating bread together*.

If this association, by Jacob, of the prevailing custom of eating bread together with the rite of sacrifice, was of God, and if, as Soutter suggests,² it was in one of its aspects a foreshadowing of the Lord's Supper, the scope of the rite of sacrifice was indeed strikingly enlarged in the days of Jacob, and by him.

In another respect, too, the scope of the rite of sacrifice would appear, in Jacob's day, to have received enlargement, for we then hear, for the first time, of *oil* being used in connection with sacrifice, and also of the pouring upon the altar of a *drink offering*.³ This was at Bethel, where, on two occasions, Jacob built an altar unto the Lord. The first occasion being when, on his way *from* the Land of Canaan, he is recorded as having '*set up a pillar and poured oil upon the top of it*';⁴ and the second when he returned thither, and it was said to him, '*make there an altar unto God.*'⁵ '*And Jacob set up a pillar in the place where God talked with him, even a pillar of stone, and he poured a drink offering thereon, and he poured oil thereon.*'⁶

¹ Gen. xxxi. 54. ² The Lord's Supper in connection with the New Covenant (Soutter). ³ Gen. xxxv. 14. ⁴ Gen. xxviii. 18. ⁵ Gen. xxxv. 1.

⁶ Gen. xxxv. 14.

And once more, the enlarged scope of the rite of sacrifice in Jacob's day, is to be seen in the purpose for which the offering was shown to be made. Before Jacob's day, a part of the ways of God only was foreshadowed. In and after his day, the purposes of God, secured to man by, and enshrined in, the Everlasting Covenant, began to be shown forth, in all their fulness and completeness.

The rite of sacrifice, as thus practised by Jacob, continued without further development on to the time of Moses, that is to say, for another two hundred and fifty years; as may be gathered from the fact, that, after the discomfiture of Amalek, it is said, Moses built an altar¹ and, on the same occasion, '*Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.*'²

Up to that time, altars would appear to have been built, and sacrifices offered upon them, '*in the open field,*'³ that is to say, not in a place set apart for the purpose, but anywhere, and in any convenient place; and, too, not by priests set apart for the purpose, but by all or any who were heads of families, and possibly by others also.

It was at the institution of the Passover, and at the giving of the Law from Mount Sinai, that the rite of sacrifice may be said to have received its full development, branching out, as it then did, into the many forms, of which the Meat Offering, the second of the Sweet Savour offerings, was one, and detailed particulars of which are the subject matter of this chapter.

In a sense, the developments which then took place, would seem to have been a moving backward rather than forward; a contracting within narrower limits of this mystic rite, rather than an expansion of it. And so for the time being it was, but only with a view to the full revelation, by way of similitude, of God's eternal purpose, which was, that whilst blessings were to be showered on all created things, this was to be, and could, consistently with the divine perfections, only be, by and through his only begotten Son, Jesus Christ.

The Meat Offering, whilst like the Burnt Offering a Sweet Savour offering, and also an offering made by fire, did not involve the sacrifice of life, no blood was shed in connection with it. The things offered were flour, oil, and frankincense (all of them *fruits of*

¹ Ex. xvii. 15.

² Ex. xviii. 12.

³ Levit. xvii. 5, 8.

*the ground*¹), seasoned with salt; the offering being in this respect more akin, therefore, to Cain's offering than to Abel's!

We shall learn later the circumstances under which it was to be offered. Here we have to do only with the things offered, and with how they were to be dealt with.

The flour was to be fine flour, that is to say, flour without blemish, flour without admixture of any impurity, flour which had been prepared for the purpose by the grinding and sifting it had gone through, flour in a condition in which its perfect purity was manifested.

Upon this flour oil was to be poured. The oil had not, like the flour, to be subjected to any process of preparation; it was pure oil as expressed from the olive, and, when thus poured out, would be absorbed by the flour, and be found present in every particle of it.

To this was to be added frankincense, which, it is said, was a dry, resinous, aromatic substance, of a yellow tinge, bitter and acrid to the taste, but exceedingly odoriferous; a species of gum, obtained from the bark of a tree. This gum is, in the Scriptures, in some places, referred to merely as incense.² In connection with the Meat Offering it is spoken of as frankincense, because of the freedom with which it burns, and of the way in which, when burned, it gives forth its odours. And it was doubtless for this reason that it was directed to be used in that connection, symbolizing, foretelling, and foreshadowing, in its all-pervading, delicious, and perfectly delightful perfume, that in Christ which was so agreeable to God the Father, so perfectly delightful to the High and Holy One.

Verse 2. And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord:

These material symbols, enshrining so much, although, of course, having no sacramental efficacy, were to be brought by the offerer, and handed to Aaron's sons, the priests. Not, be it noted,

¹ Gen. iv. 3.

² Isaiah lx. 6.

to the High Priest himself, but to his sons. On this point more anon (see page 42).

When he had brought the fine flour, poured oil upon it, put the frankincense thereon, and handed it to Aaron's sons, but in two portions, for this division would seem to have been made by the offerer himself, his work as an offerer was done.

As in the case of the Burnt Offering its presentation was a matter of works, so with the Meat Offering. What was required from the offerer was obedience to the command to present such an offering, this done, this obedience rendered, his part in the rite was accomplished.

And this would be so whether the offerer were regarded as symbolic and prophetic of Christ himself, or of the man who is '*in Christ*.'¹

Obedience, implicit obedience, was all that was required of the seeker after God in olden days. And obedience, '*the obedience of faith*,'² is all that is required of those who, in these days, are also seeking after God, as it is said, '*this is the work of God, that ye believe on him whom he hath sent*.'³

All the offerer had to do was, in a spirit of humble obedience, to present the Meat Offering. This done, divine favour was his. But not by reason of what had been done BY him, but of what it was the divine purpose to do FOR him.

So too what was required of Christ, was obedience, perfect obedience to the law of eternal righteousness, since nothing short of this could satisfy divine requirements. And this obedience Christ had himself to render, would he accomplish the great work for which he came into the world. And this obedience Christ did render, even to the laying down of his life, for it is said '*he became obedient unto death, even the death of the cross*.'⁴

The Burnt Offering which the man, '*in Christ*,' has to present as the ground for justification, pardon, forgiveness, the blotting out of sin, is the death of Christ. The Meat Offering he has to present as the ground for his acceptance, as the reason why no good thing should be withheld from him, is the infinitely perfect obedience of Christ, as it is said, '*by the obedience of one shall many be made righteous*.'⁵ By the one offering he is saved, he has life, by the other he is kept safe, has life more abundantly. The offerer's part in

¹ 2 Cor. v. 17.

² Romans xvi. 26.

³ John vi. 29.

⁴ Philip ii. 8.

⁵ Rom. v. 19.

the matter in either case being strictly limited to presentation of the sacrifice. *This* must be done BY him; anything and everything beyond this being done FOR him.

Only a small part of the flour and the oil were to be laid on the altar and there burned, but the whole of the frankincense; this betokening, that whilst God has unmixed delight in the sacrifice of Christ, those whom the sons of Aaron typified, although they were to benefit by it, and although the bulk of it was for their use, perceived nothing of, or at least had no part in, the joy and delight which God the Father had, in receiving back into heaven the Son of his love, who, after he had finished the work given him to do upon earth, ascended up on high.

Verse 3. And the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

The offering thus made, after the memorial of it had ascended up to heaven (in smoke) remained behind to be fed upon, not by Aaron's sons only, but by Aaron the high priest and his sons, the most jealous care being taken that none but priests partook of it. This is evidently the meaning of the words, '*it is a thing most holy*'; only those sanctified, that is, set apart for holy purposes, being allowed to partake of it.

Verse 4. ¶ And if thou bring an oblation of a meat offering baken in the oven it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil.

In the directions for the presentation of the Meat Offering, a threefold provision would appear to have been made, as was the case in the presentation of the Burnt Offering. But whereas there the difference was in the victims offered, here it is in the form in which the sacrifice was to be prepared for presentation, the things offered being in all these cases essentially the same. In each case the offering was to be of flour, oil, and frankincense, and in each it was

to be '*baken*,' that is to say subjected to the action of fire, but the fire was to be applied differently in each of the three cases.

In the first, the fine flour having been divided up into parts or portions, it was to be made either into '*cakes*,' or into '*wafers*,' the cakes being defined as fine flour '*mingled*' with oil, the wafers as fine flour '*anointed*' with oil, that is to say on which oil had been poured—these cakes or wafers were then to be *baken in the oven*.

Verses 5 and 6. ¶ And if thy oblation be a meat offering baken in a pan, it shall be *of* fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it is a meat offering.

In the second, the fine flour was to be first mingled or kneaded with oil, then '*baken in a pan*,' then '*parted in pieces*,' (divided into portions) but after being, by baking in a pan, subjected to the action of fire. Oil was then to be poured upon the pieces.

It is noticeable that in each of these two cases leaven was on no account to be introduced. It was to be '*unleavened cakes*,' '*unleavened wafers*,' and '*fine flour unleavened*.'

Verse 7. ¶ And if thy oblation be a meat offering baken in the frying pan, it shall be made of fine flour with oil.

In the third, the '*fine flour with oil*' was to be baken in the frying pan as a whole, without, as it would appear, being made into either cakes or wafers or parted in pieces, no direction, be it noted, being given, as in the other two cases. as to the flour being unleavened; from which it may be inferred that the offering '*baken in the frying pan*' was to be prepared, as was ordinary bread, with leaven.

Verse 8. And thou shalt bring the meat offering that is made of these things unto the Lord: and when it is presented unto the priest, he shall bring it unto the altar.

Prepared in one or other of these ways, that is to say, either as *cakes* or *wafers*, *baken in the oven*, as pieces or portions, *baken in a pan*, or as one whole, *baken 'in the frying pan,'* the Meat Offering was to be brought to the priest, to be by him laid on the altar.

Verse 9. And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar; it is an offering made by fire, of a sweet savour unto the Lord.

The Lord's portion, or as it is here termed, a memorial of the thing offered, together with the whole of the frankincense, was to be burned upon the altar.

Verse 10. And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the Lord made by fire.

That which was left was to be Aaron's and his sons', none but they being permitted to partake thereof.

Verse 11. No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire.

And lest in time to come the priests, the sons of Aaron, should come to say, as did the children of Israel in regard to the manna, '*our soul loatheth this light bread*,'¹ and think to improve upon that which was thus ordained of God by adding either *leaven* or *honey* to it, as when preparing their ordinary every-day food they were in the habit of doing, an emphatic warning is given against any such adding to what was a divinely perfect similitude, in every particular calculated to set forth the perfections of Christ, and his people's portion in them.

Both leaven and honey might be used by all or any in, and as, their daily food, '*for every creature of God is good, and nothing to be refused, if it be received with thanksgiving*.'² But, seeing that

¹ Numbers xxi. 5.

² 1 Tim. iv. 4 and 5,

those things typified by leaven and honey, however good and excellent in themselves, do not agree or harmonize with that to which the Lord's people are called, to introduce them into a similitude of what those should be who are '*in Christ*,'¹ would be to mar the perfection of the symbol God has been pleased to make use of to set forth his purposes in Christ.

The principle involved in this is set forth in such Scriptures as the following:—'*Thou shalt not seethe a kid in his mother's milk.*'² '*Thou shalt not let thy cattle gender with a diverse kind.*' '*Thou shalt not sow thy field with mingled seed, neither shall a garment mingled of linen and woollen come upon thee.*'³ '*Thou shalt not sow thy vineyard with diverse seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. Thou shalt not plough with an ox and an ass together. Thou shalt not wear a garment of diverse sorts, as of woollen and linen together.*'⁴ '*Can two walk together, except they be agreed?*'⁵

Verse 12. As for the oblation of the first fruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour.

This would seem to be the proper place in which to refer to the significance of the word *oblation*, although the word has already been met with, in verses 4, 5 and 7.

At first sight, it might seem that the words *oblation*, *offering*, and *sacrifice*, are interchangeable, and mean the same thing; therefore that no special significance is to be attached to the fact of one being used in one place, another in another. But to assume this is not to give to the Scriptures the honour due to them, for it is said, '*the words of the Lord are pure words.*'⁶

The distinction would seem to be, that *oblation* is a word used, in a general sense, for anything *brought near*, or, as it is here said, *brought unto the Lord* by a man, of his own voluntary will, when drawing near to God.

Offering, a word used when reference is made to an *oblation* brought by an offerer, with a view thereby and therewith to propitiate the Deity.

¹ 2 Cor. v. 17.

² Ex. xxiii. 19.

³ Levit. xix. 19.

⁴ Deut. xxii. 9 to 11.

⁵ Amos iii. 3.

⁶ Ps. xii. 6.

Sacrifice, a word used in reference to an offering accepted and made use of, for purposes involving its destruction or dissipation, wholly or in part.

The three words would seem therefore to be progressive in their signification, and, as spiritually interpreted, to imply increase, in desire, confidence and assurance.

There are peculiarities about the oblation or offering of first fruits, which call for special consideration.

The *law* of this offering, is set forth in the twenty-third chapter, in the same way as the *law* of the other offerings is, in the sixth and seventh chapters; the words used being, '*when ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest.*'¹ This offering or oblation of first fruits, will be dealt with when we come to the twenty-third chapter. All that need here be noted in regard to it is, that it was to come into force only when they had entered the land of promise, and had reaped a harvest; and would seem in its symbolic and prophetic application, to be quite distinct from the oblation of first fruits now under consideration.

The offering was instituted, and directions in regard to it given, on Mount Sinai, the words used being '*thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors,*' and as thus instituted, had a much wider scope than might be gathered it had according to the *law* of it, for it is added, '*the first born of thy sons shalt thou give unto me, likewise shalt thou do with thine oxen and with thy sheep.*'²

Confirmation of this is afforded in the fourteenth of the verses now under consideration, in which, so that there might be no delay, a so to speak temporary provision was made, whereby green ears of corn dried by the fire, might be used as an offering of first fruits, until such time as they came into full enjoyment of the harvests they were to reap, in the promised land.

It was a Meat Offering, but a variation of the Meat Offering proper, in that it was not to be burned on the altar for a sweet savour, as was the Meat Offering, and also as was the offering of first fruits, after the law of it.

For the reason that it was not to be burnt on the altar for a sacrifice, it was and is here called, an oblation.

¹ Levit. xxiii. 10.

² Ex. xxii. 29, 30.

Verse 13. And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt.

But to return once more to the Meat Offering proper. Its constituent elements, the fine flour, the oil, and the frankincense, in whichever of the three prescribed forms presented, were, it was directed, to be '*seasoned with salt.*' Salt being used here, as it is also elsewhere in scripture, as a figure having special reference to God's covenant engagements, in which are enshrined the divine purposes; these being unchanged and unchangeable by any influence brought to bear upon them, and which will so remain to all eternity.

Thus our Lord in his sermon on the mount, in saying to those he was addressing, '*ye are the salt of the earth,*' had in mind the fact that those before him were a covenant people; and in going on to say, '*but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men,*'¹ he had in mind the fact that '*the disannulling of the first covenant,*'² '*for the weakness and unprofitableness thereof,*'³ was about to take place, to make way for '*the new covenant*'⁴ of which Jeremiah prophesied, and of which he, Jesus, was the divinely appointed '*mediator.*'⁵

And whereas salt was to be offered with the Meat Offering, and, as it goes on to say, '*with all thine offerings,*' this was to signify that all the sacrifices had reference to God's eternal and unchangeable purposes, as embodied in *the everlasting Covenant*, first spoken of, to Noah,⁶ then to Abraham,⁷ then to David,⁸ then by the prophets, Isaiah,⁹ Jeremiah,¹⁰ and Ezekiel,¹¹ and last of all by the Apostle Paul.¹²

This covenant related to all mankind, to the whole earth and to all that is in or upon it, for all time, and to all eternity. And the '*bow in the cloud*' was, and is, the divinely appointed memorial of it.¹³ But there was enshrined in it, two covenants, both the one made with Abraham, later referred to as the *old* or *first* covenant,¹⁴ and the one elsewhere referred to as, the *new*¹⁵ or *better*¹⁶ covenant.

The terms of the Everlasting Covenant were only gradually disclosed, as it is said, '*here a little, there a little.*'¹⁷ Thus to

¹ Matt. v. 13. ² Heb. viii. 7. ³ Heb. vii. 18. ⁴ Jer. xxxi. 31.

⁵ Heb. xii. 24. ⁶ Gen. ix. 16. ⁷ Gen. xvii. 13 to 19.

⁸ 2 Sam. xxiii. 5. Psalm cv. 10. ⁹ Is. xxiv. 5. ¹⁰ Jer. xxxii. 40.

¹¹ Ezek. xxxvii. 26. ¹² Heb. xiii. 20. ¹³ Gen. ix. 9 to 17.

¹⁴ Heb. viii. 7, 13. ¹⁵ Jer. xxxi. 31. Heb. viii. 8, xii. 24. ¹⁶ Heb. viii. 6.

¹⁷ Isaiah xxviii. 10.

Abraham was made known the way in which, in the divine purposes sin was to be put away, this being by the substitutionary sacrifice of the incarnate Son of God. This disclosure was made when Abraham was called of God to offer up his only son Isaac as a sacrifice, although at the last moment his hand was stayed, and he was bidden to offer up *'the ram caught in the thicket for a burnt offering in the stead of his son.'*¹

It was at the same time disclosed to Abraham, that it was through *'his seed that all the nations of the earth were to be blessed'*;² the divine purpose being confirmed by oath, as it is written, *'by myself have I sworn, saith the Lord, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven.'*³

It was to this end, and for the accomplishment of this divine purpose, that the covenant, having reference to earthly promises and things temporal, although symbolic and prophetic of the first, or, as it is later called, the old covenant, was made with Abraham. This covenant being first spoken of on the occasion of Lot's departure, and Abraham being left alone in the land of which God had said, *'I will give it thee.'* Later, when, as we are told, he returned from the slaughter of Chedorlaomer and of the kings which were with him, and Melchisedec met him, the first or old covenant, which had before been spoken of, was, so to speak, ratified and made sure to Abraham personally, by the smoking furnace and the burning lamp, that passed between the pieces of the heifer, the goat, the ram of three years old, the turtledove, and the young pigeon.

Later still this first or old covenant was made sure to Abraham's seed, and its execution attested to him and to them, by the rite of circumcision.

The terms of the first, or old, covenant, which, be it noted, was made with Abraham when he was *'in uncircumcision,'* *'not in circumcision,'*⁴ this being so that his interest in the new covenant, as well as in the old, might plainly appear, had reference to the keeping of the law as a ground for justification; the privileges and blessings promised by it to the people of God being made conditional on their keeping of his commandments; the divine purpose in promulgating this covenant being, it would appear, to show and demonstrate, that although there can be no justification unless the

¹ Gen. xxii. 13.² Gen. xxii. 18.³ Gen. xxii. 7.⁴ Rom. iv. 10.

law of righteousness is fully and perfectly kept, yet that man, even under the most favourable circumstances possible, never can, or will, do that to which, by this covenant of works, he is nevertheless bound and pledged to do.

But, although this covenant of works failed in its apparent purpose, that is to say, failed to be so kept by the people of God as to afford ground for their justification, as it is said, '*by the deeds of the law there shall no flesh be justified in his sight*,'¹ yet the divine purposes were not thereby foiled, nor his covenant broken—on the contrary. For what man could not do for himself, Deity itself, in the person of the Incarnate Son of God, has done for him, and on his behalf. On the ground of righteousness, therefore, every promise made under the first covenant, as well as under the Everlasting Covenant, will yet be fulfilled, that is to say, not only the earthly and temporal blessings promised to his chosen people, Israel, and through them to all mankind, to the whole earth, and to all that are in, or upon, it, for all time, but, too, the heavenly and spiritual blessings promised to those among men who are his chosen ones.

Thus, the seasoning of the Meat Offering with salt was, by similitude, to show and set forth, that '*the Everlasting Covenant ordered in all things and sure to all the seed*,'² is immutable, and proof against every opposing circumstance. And the seasoning with salt of all the sacrifices was, by similitude, to show and set forth, to all generations, that with God there '*is no variableness, neither shadow of turning*,'³ that '*the gifts and calling of God are without repentance*,'⁴ that '*God is not a man that he should lie, neither the son of man that he should repent; hath he said and shall he not do it? or hath he spoken and shall he not make it good?*'⁵

Verse 14. And if thou offer a meat offering of thy firstfruits unto the Lord, thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears.

In the earlier part of the chapter,⁶ it is shown that there were three alternative forms in which the Meat Offering might be presented. In this verse it is shown that provision was made for a fourth alternative:

¹ Rom. iii. 20.

² Rom. iv. 16.

³ James i. 17.

⁴ Rom. xi. 29.

⁵ Numb. xxiii. 19.

⁶ See p. 30.

The constituent element in all four was flour, but in the first three this flour is referred to as '*fine flour*,' that is to say, it was flour prepared from corn which had been ripened by the slow and gradual heat of the summer sun, and then passed through the long and slow processes of grinding and winnowing, until at length it was, by these means, converted into '*fine flour*.'

The flour forming the constituent element in the fourth form, was to be prepared from the green corn in the ear, and therefore without its being subjected during long summer days to the heat of the sun. It was to be dried and hardened, as in a moment, by fire, and then converted into flour, not by grinding, but by pounding, a much more rapid process. As it is said, from '*corn dried by the fire, and*,' then and there, '*beaten out*.'

Verse 15. And thou shalt put oil upon it, and lay frankincense thereon ; it is a meat offering.

The flour thus prepared, having oil poured over it, and frankincense laid upon it, was then to be considered of equal validity with the fine flour, '*baken in the oven, baken in a pan, or baken in the frying pan*.'

Verse 16. And the priest shall burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the frankincense thereof : it is an offering made by fire unto the Lord.

A memorial of the Meat Offering presented in this form, was to be burned on the altar, as in the other cases ; the remainder, as also in the other cases, was to be Aaron's and his sons.

It will thus be seen that what differentiated this fourth form from the other three was, that in the fourth case the offering was prepared out of the course of nature ; and that what differentiated the Meat Offering prepared from the green corn in the ear from the offering of the firstfruits was, that whilst in the latter case, although presented to the Lord, it was all of it the portion of the priests, Aaron and his sons ; in the former, only what remained after the memorial of it had been burnt on the altar, was theirs.

We have now passed in review the whole of the symbolic and prophetic figures relating to the Meat Offering, set forth in this chapter, but before passing on to another, we have still to consider many things to be learned from them, in regard to sin and salvation.

VERSE 1.

Why, it may be asked, should any propose or deem it needful, to sacrifice or make an offering to God?

It is, and must be, because the penalties entailed by any and every breach of divine law, inevitably impels men, sooner or later, and in some way or other, to seek to propitiate the God of all power and might, with a view to averting his anger, and securing his favour.

Some will have it that confession and repentance are all that God requires from man. Given these, He will do the rest. All, these say, that is further necessary, is provided for by '*the blood of the Lamb.*'¹ The following verses set forth very aptly this view of the subject:—

Some call him a Saviour in word,
But mix their own works with his plan,
And hope He His help will afford
When they have done all that they can.

If doing prove rather too light,
(A little they own they may fail)
They purpose to make up full weight,
By casting his name in the scale.

And in support of this belief it is claimed, by such, that it is on these lines that God has acted throughout the ages, and that by his dealing with the children of Israel, he has declared and shown himself to be '*the Lord God of recompenses,*'² rewarding the good with good, and the evil with evil.

It is true that in Old Testament times God did act mainly on these lines, and it is equally true, so great and unquenchable is the love of God, that forgiveness of sin is, and always will be, vouchsafed to those who truly confess and repent, however great their offences, and however often repeated. But the history of the world shows,

¹ Rev. xii. 11.

² Jer. li. 56.

too, that while sin can by these means be restrained, it cannot by these means be '*put away*.'¹ And further, God's dealings with the children of Israel show, that the '*pardonning of iniquity and the passing by of transgressions*,'² has, in the long run, a hardening effect, and tends, not to the diminishing, but to the increase of sin; it being said of the children of Israel, that they '*did worse than the heathen whom the Lord had destroyed before them*.'³

The restraining of sin may seem to man all that is either possible or needful; but nothing will meet the requirements, or be consistent with the infinite perfections of the Godhead, but the absolute '*putting away of sin*,' for all time and to all eternity.

The desire to propitiate the Deity (or as some would prefer to call it, for a religion of some sort), or to think to do so by any way of man's devising, is folly. How can a creature offer, by way of gift, to '*the Creator of all things that are in heaven and that are in earth, visible and invisible*,'⁴ and to whom belongeth '*whatsoever is under the whole heaven*,'⁵ anything worthy of his acceptance; or of sufficient value to atone for his transgressions, and purchase to himself divine favour?

In the rite of sacrifice is enshrined the one and only way whereby God can be propitiated; and the various forms of sacrifice were ordained in order to set forth both what the Incarnate Son of God is to God the Father, and what he is to man. And it is perhaps not too much to say, that these Old Testament symbols and similitudes enshrine, far more than has ever yet been set forth in plain words.

In symbolic language it is here declared, that He who was to be sent into the world to save sinners, would be both God and Man, One having, though a spirit, for '*God is a Spirit*,'⁶ a material body also.

The fine flour, in its natural condition, typified life in its essence, that in which life is inherent, and that which had power to impart life, as it is said, '*God breathed into man's nostrils the breath of life*.'⁷ Whilst, in the prepared form, it typified that which had in it the power of sustaining life.

God will never fail to sustain the life that he gives, to finish that which he begins.

In the plain language of the New Testament it is said, '*He gave bread from heaven to eat*.'⁸ '*The bread of God is he which cometh down from heaven, and giveth life unto the world*.'⁹ '*And Jesus*

¹ Heb. ix. 26.

² Micah vii. 18.

³ 2 Chron. xxxiii. 9.

⁴ Coloss. i. 16.

⁵ Job. xli. 11.

⁶ John iv. 24.

⁷ Gen. ii. 7.

⁸ John vi. 31.

⁹ John vi. 33.

said unto them, *I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst,*¹ 'but shall *'have eternal life';*² *'except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.'*³ It being explained later, that it was of spiritual things, and not carnal, that Jesus thus spoke; what he taught being, that those only who, by the power of God through faith, are partakers of the divine nature, in the same sense as He, by *'the power of the Holy Ghost,'*⁴ became a partaker of their human nature, have eternal life. Those who are not thus, as in the scripture it is called, *'in Christ,'*⁵ *'have no life in them.'*³ This truth being set forth symbolically, by the fact that those only ensured to themselves divine favour who, in the days of ceremonial observances, offered the appointed sacrifices, in the appointed way, and in the appointed place, the place *'chosen of God to put his name there.'*⁶

The fine, or pure, *flour*—flour separated from every sort of impurity—is descriptive, in symbolic language, of Him who was *'holy, harmless, undefiled, separate from sinners,'*⁷ without fault or flaw, in either life, walk, or conversation.

While thus *symbolic* of the life of Christ, the fine flour was *prophetic* of the person of Christ, that is to say, First, of the Incarnate Son of God, who *'took not on him the nature of angels, but took on him the seed of Abraham,'*⁸ who answered to the description given of the Messiah by the prophet Isaiah, when, in prophesying of him, he said, *'He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief,'*⁹ Second, of the man, Christ Jesus, *'who,'* although equal with God, *'made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.'*¹⁰ That is to say, he became exactly such as man is, sin only excepted, taking upon him human nature, with all the infirmities attaching to it by reason of sin, and became, not only obedient to death, but himself *'tasted death,'*¹¹ and *'suffered for sins, the just for the unjust.'*¹²

¹ John vi. 35.² John iii. 15.³ John vi. 53.⁴ Luke i. 35.⁵ 2 Cor. v. 17.⁶ Deut. xii. 5.⁷ Heb. vii. 26.⁸ Heb. ii. 16.⁹ Isaiah liii. 2, 3.¹⁰ Phil. ii. 6 to 8.¹¹ Heb. ii. 9.¹² 1 Peter iii. 18.

In symbolic language the *oil* showed forth the *divinity* of Christ, as the fine flour showed forth his *humanity*; and it was prophetic of that in him which was divine, the Spirit of the living God, the Holy Ghost.

And whereas the oil of the Meat Offering was to be both mingled with, and poured upon, the fine flour, the *mingling* was to set forth, in symbolic language, the miracle of the virgin birth, and foretell the experience of her to whom it was said, '*the Holy Ghost shall come upon thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.*'¹ Whilst the *pouring* of the oil upon the fine flour, spoke, in symbolic language, and was prophetic of, his baptism by the Holy Ghost, it being recorded as an historic fact, that, Jesus having been baptized of John in Jordan, '*the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo! a voice from heaven, saying, this is my beloved Son, in whom I am well pleased.*'² God thus himself testifying to his Deity.

The *frankincense* was symbolic of that mystic union between Christ and his members, of which he spoke when he said, '*I am the true vine, ye are the branches,*'³ and was prophetic of the marriage union between Christ, and '*the Church, which is his body, the fulness of him that filleth all in all.*'⁴

VERSES 2 AND 3.

The next point to consider is the '*he,*' the first he, in this second verse. The Meat Offering, being symbolic and prophetic of the surrender to God by the Son of Man, of his life, the offerer, the '*he,*' is clearly Christ himself, as it is said, '*I lay down my life . . . no man taketh it from me, but I lay it down of myself.*'⁵

And in that the offering was to be brought to Aaron's sons, this was to signify, that salvation by Christ is of God's grace *brought to men*, and does not come to them as the result of their own exertions, however strenuous, as it is said, '*say not in thine heart, who shall ascend into heaven, . . . or who shall descend into the deep? . . . the word is nigh thee, even in thy mouth, and in thy heart.*'⁶

Aaron's sons, in symbolic language, were the Lord's people—those who are his by faith—those '*born of Water and of the Spirit*'⁷

¹ Luke i. 35.

² Matt. iii. 16, 17.

³ John xv. 1.

⁴ Eph. i. 23.

⁵ John x. 17, 18.

⁶ Rom. x. 6 to 8.

⁷ John iii. 5.

—‘*the children of God*’¹—those of whom it is said, ‘*behold I and the children which God hath given me.*’²

The second ‘he’ in the verse would seem to be Aaron himself, or the priest officiating on the occasion, for it was not to the priests (plural), but to the priest (singular), that it appertained, to lay upon the altar the Meat Offering, a memorial of which was made by fire to ascend up into heaven, but which, as to what remained, was the portion of Aaron’s sons, this signifying that it is permitted to the children of God to be partakers, not only of that which has been purchased by the death of Christ, which is set forth in the sacrifices of the Burnt Offering and the Sin Offering, but also of that which has been procured by the surrendered life, offered up to God by his Son; as has been already shown in the exposition of these verses (see pages 29 and 48).

VERSES 4 TO 10.

Whilst in the first three verses of the chapter are set forth what the constituent elements of every Meat Offering were to be, viz., fine flour, oil, and frankincense, in verses 4 to 10 it is shown that, whilst oil and frankincense, in all their essential perfections, were to form part of every Meat Offering, the fine flour might, and was to be prepared and offered in three different ways, that is to say:—

First. The fine flour mingled with oil, if baked *in the oven*, was to be offered either in the form of *cakes* or of *wafers*. If as wafers, these, before being offered, to be anointed with oil; to have oil poured upon them, that is to say.

Second. The fine flour mingled with oil if baked in *a pan*, was, before being offered, to be broken in pieces and, oil having been poured upon these pieces, was to be offered in this broken form.

Third. The fine flour with oil, that is to say, having oil both mingled with and poured upon it, if baked *in the frying pan*, was to be offered whole, that is to say, neither in the form of cakes or wafers, nor broken in pieces.

The fine flour, as has already been shown, see page 42, being symbolic of the perfect humanity of Christ, its submission to the action of fire, as in all the three cases it was to be, was prophetic of the sufferings of Christ, and of the various ways in which he was tested and tried, and his perfection thereby manifested.

¹ Rom. viii. 16.

² Heb. ii. 13.

As flour *baken in an oven* is subjected to the action of fire, but goes through its long and slow process of preparation in secret, unseen, unexposed to the gaze of anyone, until it is at length brought forth a perfect loaf fit for the eater, so Christ *in the days of his flesh*, in his childhood, youth, and early manhood, was subject to prolonged suffering, as may be gathered from the fortieth and many other of the psalms, and was passed through a variety of experiences in secret; none but God the Father being privy to them, or able to gaze upon, or bear witness to them; this going on until, when '*he began to be about thirty years of age*,'¹ the time came for him to show himself to the world.

The fine flour *baken in the oven*, may therefore be looked upon as prophetic of the first stage in the life of the Incarnate Son of God, that is to say of his spiritual experience for the first thirty years of his life. The cakes being symbolic of that which was made manifest in his divinely perfect humanity as the result of his prolonged inward troubles, and the wafers of that which was made manifest as the result of the short but fierce and fiery spiritual exercises, which, as the psalms abundantly prove, was also his portion during the first thirty years of his life on earth.

Flour *baken in a pan*, is also subjected to the action of fire, and to greater heat even than when baken in an oven, but it is for a shorter time, and the effect wrought on the flour by the burning heat is moreover open to the view, at least of those who are in a position to look, over its edge, down into the deep pan, and so to note the process of preparation undergone by the flour.

The fine flour *baken in the pan* may therefore be regarded as prophetic of the second stage in the life and sufferings of Christ, the four years of his public ministry; those years in which he was Tempted of the Devil, '*endured such contradiction of sinners against himself*,'² '*had not where to lay his head*,'³ suffered hunger, thirst and weariness, was '*despised and rejected of men*,' was '*a man of sorrows and acquainted with grief*,'⁴ In which the rich, the great, and the powerful, hid their faces from him, and he was left to eat with publicans and sinners.

These his temptations, though hidden from and unnoticed by the world at large, were known, and in a measure interpreted, by his disciples and others who continued with him in his temptations;

¹ Luke iii. 23,

² Heb. xii. 3.

³ Matt. viii. 20.

⁴ Isaiah liiii. 3.

and those thus gathered round him were near enough, and in a position, to gaze and look into the depths of his distresses, and to observe the effect upon him of the furnace of affliction.

And in that the fine flour baken in the pan was to be broken in pieces, this was to foreshadow the fact, that as in the sanctuary, earthen vessels, deemed for any cause to be unclean, were to be '*broken*,'¹ so Christ, was, during the four years of his public ministry, in name, character, and reputation, '*broken*' by the scorn and contempt of the rulers of the sanctuary, the Scribes, the Pharisees, and the Sadducees.

The flour *baken in*, or on, *the frying pan*, the last of the three forms in which the Meat Offering might be presented, was exposed to the action of fire for a much shorter time, but the fierceness of the fire was proportionately increased. The fierce and searching flames, and their action upon the flour, was moreover clearly to be seen, not only by those gathered round him, but by all or any who passed by.

The fine flour baken in the frying pan may therefore be regarded as prophetic of the third and last stage in the life and sufferings of the Man Christ Jesus, of the period commencing with his betrayal by Judas, and ending with his death on the cross.

The period of this last stage in his life of suffering was measured, it is true, by hours instead of by years, but who shall describe the fierceness of the fire. There his sufferings were moreover open, to a great extent, to all that passed by, as it is said, '*is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.*'²

And who shall place a limit upon the sufferings which he at that time underwent, and which continued until, at length, the work given him by his Father to do was finished, and he came forth perfectly fitted to be the Saviour of the world, and fully '*able to save them to the uttermost that come unto God by him.*'³

And in that the fine flour baken in the frying pan was offered whole, that is to say neither in cakes only, or as wafers only, or broken in pieces, this was to signify, that Christ by the final test applied during the time which lay between his betrayal and crucifixion, would be shown to be perfect and complete, without spot or blemish, and that the sacrifice offered to God by him, for, and on behalf of, his

¹ Levit. xv. 12.

² Lam. i. 12.

³ Heb. vii. 25.

people, was a perfect obedience to the divine law of righteousness, which nothing done by them could detract from, and which nothing done by them could add to.

VERSE 11.

The emphatic warning against the use of *leaven* in connection with sacrificial offerings, contained in this verse and elsewhere in scripture, embodies a principle of wider application than those would give it who say, that 'leaven is used throughout the inspired volume, without so much as a single exception, as the symbol of evil.' We take leave to question this very dogmatic dictum, and submit that the reason for the warning given against its introduction into sacrificial offerings was, that leaven symbolizes, not the principle of evil, but something which may best be described as fleshly energy; in its place a good, not an evil thing, but which is quite out of place when intruding itself into, and claiming to have a part in, the gospel plan of salvation.

The peculiar property of leaven is, that its introduction into a pan of meal or dough, sets up a condition, so to speak of self-working, and the condition produced as the final result of its introduction, is one of change only. There is nothing new in the pan, nothing which was not there before.

And, here is shewn forth the difference between God's thought and man's thought, between God's way and man's way. Man's thought about the sinner is, that there is in all men a germ of goodness, and that conversion is a change, the result of this germ being developed, educated and matured; conversion being, for this reason, referred to by many as a change of heart. The fact is however, that the expression, a change of heart, is not to be found in the scriptures, and so to describe it is only too well calculated to mislead and deceive the simple-hearted.

God's way of saving from sin, is not to change the heart of man, but to recreate by regenerating it. Salvation is not from within, but from without. Conversion is not a change in the old nature, but the implantation of a new nature; as it is said, '*I will take away the stony heart out of your flesh, and I will give you a heart of flesh.*'¹ Not a transformation of the old heart, but a new one substituted for the old.

¹ Ezek. xxxvi. 26.

The command to *burn no leaven, nor any honey, in any offering of the Lord made by fire*, was to show, that to do so is to *mix our own works with his plan*; whereas God's way of dealing with sin is a work, purely of grace, wrought *for* man, not *by* him, nor even *in* him.

Carnal energy typified by leaven, and carnal joy which honey typified, are both of them good in their place. Leaven, therefore, and honey may be regarded as symbolic of fruits of the life which is by faith in Jesus Christ, but not as roots out of which life springs, for which reason it is that their use in connection with the offering of sacrifice to God was barred.

VERSES 12 TO 16.

Verse 13 has already been expounded at length, see pages 35 to 37; and the other verses in this section to some extent also, see pages 37 to 39; so that little else remains to be considered, unless it be to enquire why it was directions were given.

* * * * *

First.—That the oblation of first fruits (verse 12) was not to be *burnt on the altar for a sweet savour*?

Second.—That this offering was to be of *green ears of corn*?

Third.—That they were to be *dried by the fire*, and not ripened by the sun?

Fourth.—That the corn thus dried was to be then *beaten out*?

Fifth.—That it was to be *beaten out of full ears*?

and what these directions were symbolic and prophetic of.

First.—It has to be borne in mind that the Meat Offering proper, of which the offering of First Fruits was a variation, was symbolic of that which had to do, not with death but with life, not with the past but with the future, not with the putting away of sin, but with what would follow from its being put away; and hence that it was a *non sweet savour* offering, as defined on page 20; and this it was which accounted for the directions given, that, although as appears later, a memorial of the offering was to be burnt by the priest, it was not, and was not to be regarded as, a *sweet savour* offering.

Second.—The fine flour of the Meat Offering, prepared from old corn, was a similitude of the complete surrender to God by the incarnate Son of God, on behalf of his people, of his infinitely perfect life. The *green corn*, which is that which results from the death and rising again of the corn of wheat, may be regarded as symbolic of the resurrection life of Christ, and of the blessings attendant on and springing out of it. And it was for this reason that this Meat Offering of firstfruits was directed to be of *green ears of corn*.

And these green ears were prophetic, of those risen with Christ; of those, both Jew and Gentile, chosen unto salvation; of those who, in this, the dispensation of the Holy Ghost, the period of time lying between the First and Second coming of Christ, are brought to a knowledge of the truth, as it is said, '*of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*'¹

But here comes in what has already been referred to, see page 34, as a peculiarity about this oblation of firstfruits calling for special consideration.

The offering of First Fruits proper, which was to be offered when, but not until, they entered into the promised land, was symbolic and prophetic of all those in the last paragraph but one, referred to as chosen unto salvation in this the dispensation of the Holy Ghost. But the offering of First Fruits respecting which special directions were given on Mount Sinai,¹ and in regard to which it was said, *thou shalt not delay to offer the first of thy ripe fruits*, points symbolically and prophetically to the fact so clearly set forth in the Song of Solomon, and so fully confirmed by other scriptures, as well as by personal experience that, whilst fulness of blessing is the privilege of all believers, and will, in the world to come, be enjoyed by all, it is a few only who in this life enter into fulness of blessing.

The subject is one far too wide to be dealt with at length here, but it will be found fully opened up in the writer's 'Ruminations on the Song of Solomon,' and on the 'First Epistle of John,' and in other books he has written, and to these, those must be referred who would understand and apprehend what the writer believes to be the true significance of this variation of the offering of First Fruits.

Third.—That these green ears were to be *dried by the fire* is symbolic and prophetic of the extraordinary experiences, spiritual and

¹ James i. 18.

temporal through which those are called upon to pass who, by '*going on unto perfection*,'¹ '*obtain like precious faith*'² with the apostles, and with them share the apostolic privilege, of *fellowship with the Father, and with his Son Jesus Christ*, and the fulness of joy resulting therefrom.

Fourth.—That these green ears were to be *beaten out*, is symbolic and prophetic of the Lord's dealings with those above referred to.

Of Ruth it is said, '*So she gleaned in the field until even, and beat out that she had gleaned.*' By the prophet Isaiah it was said, '*the fitches are beaten out with a staff and the cummin with a rod.*' By the prophet Malachi, '*then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels.*'

Fifth.—That the corn thus dried by fire was to be beaten out of *full ears* is symbolic and prophetic of the fulness which was the great feature seen in the risen Christ, and which is the peculiar privilege of those of whom we have been writing.

Thus we read, '*it pleased the Father that in him should all FULNESS dwell*,'³ and the risen Lord is described as being made '*full of joy*.'⁴

The Lord's prayer for his disciples was, that '*their joy might be full*.'⁵ And it is said, '*of his fulness have all we received.*'⁶

'*The church which is his body,*' is described as being '*the fulness of him that filleth all in all.*'⁷

His disciples on the day of Pentecost were, we read, '*filled with the Holy Ghost*,'⁸ and such was the effect upon them of this outpouring of the Spirit, that they were supposed to be '*filled with new wine.*'⁹

Stephen,⁹ and Barnabas,¹⁰ are described as being '*full of faith and of the Holy Ghost*'; Dorcas¹¹ as being, '*full of good works*'; Paul says of himself, '*I have all and abound; I am full.*'¹²

In writing to the church at Rome, the apostle says, '*I am persuaded of you, my brethren, that ye also are full of goodness,*

¹ Heb. vi. 1.

² 2 Peter i. 1.

³ Coloss. i. 19.

⁴ Acts ii. 28.

⁵ John xv. 11.—xvi. 24.

⁶ John i. 16.

⁷ Ephes. i. 23.

⁸ Acts ii. 4, 13.

⁹ Acts vi. 5.

¹⁰ Acts xi. 24.

¹¹ Acts. ix. 36.

¹² Philip. iv. 18.

filled with all knowledge.'¹ Whilst in writing to the church at Corinth, he says, '*now ye are full.*'²

To be *full* is, therefore, one of the privileges of those who are '*risen with Christ,*'³ and which, though, alas! enjoyed by but few, might and ought to be by all.

¹ Romans xv. 14.

² 1 Cor. iv. 8.

³ Colos. iii. 1.

CHAPTER III.

The directions concerning the Peace Offering, which forms the subject matter of this chapter, are in various respects different from those which relate to the Burnt Offering, given in the first chapter.

The Burnt Offering, it will be noted, is referred to as a *sacrifice*; the Meat Offering, as an *oblation*; the Peace Offering, as being both a sacrifice and an oblation. The reason for this is not very apparent.¹

The Burnt Offering was symbolic and prophetic of the sacrifice of himself by Christ, *Godward*; as the sin offering, as will appear later, was of the sacrifice of himself by Christ, *manward*.

The Burnt Offering was symbolic and prophetic of that which *justifies God*, before man, in regarding sin as *put away*; as the Sin Offering was of that which *justifies man*, before God.

It is what was symbolized by the Burnt Offering, which was enshrined in the amazing prophetic declaration, '*in those days and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found.*'²

The Meat Offering was symbolic and prophetic of the gift by God of his only begotten Son, the Man Jesus Christ, the incarnate Son of God; and of the infinitely perfect obedience to the law rendered by him, in virtue of which imputed righteousness was procured for and secured to man. That is to say, in virtue of which God the Father is under covenant to treat, to act towards, those who believe in his Son, *as though they were* themselves righteous, and merited divine favour; this in spite of the fact that they do still sin, that they are still sinners; righteousness, actual, inherent, though *imputed*, not being *imparted* to them, while yet in the body, in this life, as when *they see him as he is*,³ it will be!

The Peace Offering was symbolic and prophetic of the privileges and blessings which have in this life, been procured for, and secured to them that believe, by the death of Christ Jesus, as symbolized in the Burnt Offering, and by his infinitely perfect obedience, as

¹ The reader is referred to p. 33 on this point.

² Jer. L. 20.

³ 1 John iii. 2.

symbolized in the oblation of the Meat Offering; as it is said, *'therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God.'*¹

The Peace Offering, thus, is symbolic and prophetic of that, in general, which flows from the death and obedience of Christ, and may be said to set forth *experience*, as the Burnt Offering and Meat Offering set forth *doctrine*. The Peace Offering, in its details, being symbolic and prophetic of what specifically, the privileges and blessings which flow from the death and obedience of Christ are, and on what grounds they are secured to them that believe.

Verses 1 to 5. And if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the Lord. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is on them, which is by the flanks, and the caul above the liver, with the kidneys, it shall be taken away. And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the Lord.

Verses 6 to 11. And if his offering for a sacrifice of peace offering unto the Lord be of the flock, male or female, he shall offer it without blemish. If he offer a lamb for his offering, then shall he offer it before the

¹ Rom. v. 1, 2.

Lord. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord.

Verses 12 to 17. And if his offering be a goat, then he shall offer it before the Lord. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards, And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the Lord's. It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.

The directions given in regard to the sacrifices of the Burnt Offering and Peace Offering, it will be seen, though in some respects different, are in others the same.

Thus the offerer of a peace offering, as in the case of the burnt offering, was directed to lay his hand upon the head of the victim.

The victim was, in both cases, to be killed at the door of the tabernacle of the congregation. Its blood was to be sprinkled by the sons of Aaron upon the altar round about. The peace offering is also referred to as an offering made by fire of a sweet savour unto the Lord, as was the burnt offering; and as also was the meat offering. In these respects the directions being the same.

On the other hand, the directions given in regard to the peace offering differ from those given in regard to the burnt offering, in the seven following particulars:—

I. The victim, whether of the herd or the flock, might, in the case of the peace offering, be either male or female. In the case of the burnt offering, it could only be a male.

II. Fowls, whether turtledoves or young pigeons, which might be sacrificed as a burnt offering, were not permitted to be sacrificed as a peace offering.

III. The victims offered as a peace offering were not, as in the case of the burnt offering, to be flayed or cut in pieces.

IV. Nor was the whole of the victim to be laid upon the altar to be burned. Only the fat, the kidneys, and the caul above the liver, in the case of a bullock, and only the fat, the kidneys, the caul above the liver, and a prescribed portion of the carcase, in the case of a sheep or goat.

V. The whole of the fat was to be burned upon the altar, and all the blood was to be sprinkled round about upon the altar.

VI. The rest of the victim, all that was not burned by fire, was, in the case of the Peace Offering, as to a prescribed part thereof, to be the priest's, as to the remainder, to be the offerer's.

VII. The Peace Offering was further distinguished from the Burnt Offering, in that the fat and the blood were not offered up, so to speak, once for all; they were a continuing sacrifice, that is to say, wherever, under whatever circumstances, and by whomsoever, a bullock, a sheep, or a goat, was slain, the fat and the blood were to be set aside as belonging to the Lord, and not, therefore, to be partaken of by anyone, and this for all time. That is to say, so long as Israel remained a separated people, they were never, and under no circumstances, to eat either fat or blood.

By those who affect to be disbelievers in the verbal inspiration of the Scriptures, little importance may be attached to these seven

points of detail, and they will be regarded as either poetic licence, a play upon words, or redundancy of description; but to those who thus regard Scripture details, there will never be revealed the '*deep and secret things*'¹ of God.

Be it our's to follow up these slender clues, and to discover, if we may, the truths to which they point the way, and thus to learn what it was that the Peace Offering, as distinguished from the other offerings, was designed to symbolize and be prophetic of.

The *first* of the seven points of difference is, that whereas for a Burnt Offering, the victim was in all cases to be a male, for a Peace Offering, it might be either a male or a female.

This was because Christ Jesus, in offering himself as a sacrifice to '*put away sin*'² (Godward), which was what was symbolized and foretold by the Burnt Offering, did so for the human race, for all men. He, the *second, or last Adam*, as he is called in the Scriptures,³ being the progenitor of all those born of the Spirit, as the first Adam was the progenitor of all those born of woman; just as every oak tree that ever was, owes its existence to the first created oak.

Thus it is said of Christ, '*He is the propitiation for our sins; and not for ours only. but also for the sins of the WHOLE WORLD.*'⁴ '*The Father sent the Son to be the Saviour of THE WORLD.*'⁵ '*This is indeed the Christ, the Saviour of THE WORLD.*'⁶ '*Behold the Lamb of God, which taketh away the sin of THE WORLD.*'⁷

Yet it is also said, '*God did visit the Gentiles, TO TAKE OUT OF THEM A PEOPLE FOR HIS NAME.*'⁸ ALL THAT THE FATHER GIVETH ME *shall come to me.*'⁹ It was '*SUCH AS SHOULD BE SAVED,*' that were '*added to the Church.*'¹⁰

Universalists may contend, that since Christ is declared to be the propitiation for the sin of the whole world, all men will eventually be saved. Calvinists, that since it is THOSE GOD RESERVES, *he will pardon,*¹¹ '*the Elect,*' those '*chosen in him before the foundation of the world,*'¹² that are '*given to Christ,*' few only will be saved. But there is also a scripture which in speaking of the coming of Christ into the world to save sinners says, '*in that day there shall be a fountain opened to the house of David and to the*

¹ Dan. ii. 22.² Heb. ix. 26.³ 1 Cor. xv. 45, 47.⁴ 1 John ii. 2.⁵ 1 John iv. 14.⁶ John iv. 42.⁷ John i. 29.⁸ Acts xv. 14.⁹ John vi. 37.¹⁰ Acts ii. 47.¹¹ Jer. L. 20.¹² Eph. i. 4.

*inhabitants of Jerusalem for sin and for uncleanness.*¹ And another which says, that *the gospel*, this good news, is to be '*preached to every creature.*'² And others that say, '*whosoever will,*'³ and '*him that cometh to me, I will in no wise cast out.*'⁴

The *second* of the great points of difference between the Burnt Offering and the Peace Offering was, that whereas in the former, the sacrificial victim might be of the herd or of the flock or of fowls, in the latter, it was to be only of the herd or of the flock.

The two great features in the Burnt Offering, it is to be noted, were, first, that the victim, whether of the herd, the flock or of fowls, was, by burning, to be *wholly devoted to God*, as being symbolic and prophetic of a transaction between God the Father, and God the Son, with which no created being had to do. It was, for this reason that David called it a '*whole Burnt Offering.*'⁵ The second great feature was *the blood*, symbolizing and prophetic as it was, of the blood of Christ, '*shed for many for the remission of sins,*'⁶ and but for which no flesh had been saved; for it is '*the Blood of Jesus Christ his Son which cleanseth us from all sin,*'⁷ and '*without shedding of blood is no remission.*'⁸

The reason then, why, in the Peace Offering, the Offering was not to be of fowls, was, we may take it, that blood being practically non-existent in birds, a victim 'of fowls' was deemed no fit similitude where the purpose was to set forth the peace procured by the blood of Christ, and which is the portion of all who believe, as it is said, '*He is our peace, who hath made both one (Jew and Gentile) and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.*'⁹

The *third* of the great points of difference between the Burnt Offering and the Peace Offering was, that in the latter the victim offered was not, as in the case of the Burnt Offering, to be flayed or cut in pieces.

This was because what the Peace Offering is symbolic and prophetic of, is that which *follows from*, which is the *fruit* of, the finished work of Christ. The privileges, blessings, and immunities, the many great and precious promises, which are the portion of them that believe, are all consistent with, and revolve round the great

¹ Zech. xiii. 1.

² Mark xvi. 15.

³ Rev. xxii. 17.

⁴ John vi. 37.

⁵ Ps. li. 19.

⁶ Matt. xxvi. 28.

⁷ 1 John i. 7.

⁸ Heb. ix. 22.

⁹ Eph. ii. 14 to 16.

central fact that Christ has '*died for our sins,*'¹ has '*put away sin by the sacrifice of himself.*'²

But it is not, now, with a dead or a dying Christ, but with a risen Christ those that believe have to do. It is not with Christ on the Cross, that we are now concerned, but with Christ *sitting on the right hand of God.*³

As said the apostle Paul, '*though we have known Christ after the flesh, yet now henceforth know we him no more!*'⁴

The *fourth* point of difference between the Burnt Offering and the Peace Offering is, that in the latter, certain portions of the victim only were to be burned, the rest of it being to be partaken of as food; this being, as already shown, because the Peace Offering was symbolic and prophetic of, not the atonement itself, but of that which, by the sacrifice of himself by Christ, is procured for and secured to, them that believe.

Whereas in the case of the Burnt Offering, the whole of the victim was, by burning, to be devoted to God; in that of the Peace Offering it was so, as to a portion only. As to a second portion, it was to be the priest's *by whom* the sacrifice was offered. As to the remainder, it was to be the offerer's, the one *for whom* the sacrifice was made.

In the case of the Burnt Offering the believer is a spectator, and his attitude that of one standing afar off, and exclaiming, as the smoke ascends up to heaven,

Look at what the Lord hath done!

In that of the Peace Offering he is a communicant, and his attitude is that of one '*made nigh by the blood of Christ,*'⁵ and privileged to have '*fellowship with the Father, and with his Son Jesus Christ.*'⁶

The *fifth* point of difference was, that the portion of the Peace Offering devoted to God, was to be the fat, which, with certain other parts of the victim such as in an ox, a sheep, or a goat, may be described as the choice parts of its carcase, were, by burning, to be devoted to God. It was the *fatted* calf which the prodigal son was privileged to partake of, in company with his father.

It was this fifth point which symbolized and was prophetic of the fact, that the perfection of Christ's humanity, can only be

¹ 1 Cor. xv. 3.

² Heb. ix. 26.

³ Colos. iii. 1.

⁴ 2 Cor. v. 16.

⁵ Eph. ii. 13.

⁶ 1 John i. 3.

partaken of and enjoyed, by those who have attained to the apostolic privilege of '*fellowship with the Father and with his Son Jesus Christ*,'¹ with the Father, for it is said, '*your life is hid with Christ IN GOD*,'² and with the Son, for it is said '*having boldness to enter into the holiest, by the blood of Jesus*,'³ in token of which it was, that the whole of the blood of the victim was, in the case of the Peace Offering, as in that of the Burnt Offering, to be sprinkled upon the altar round about.

The *sixth* point of difference related to what was to be done with that part of the victim which was not, by burning, devoted to God; it being shown, that for a peace offering to be accepted of God, what remained must be partaken of as food, both by the priest and by the offerer; this symbolizing and being prophetic of the truth taught, in so many words, by our Lord, when he said, '*verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you*,'⁴ and which he ordained should be kept in remembrance, '*as it is at this day*,'⁵ when he instituted the New Testament rite of the Lord's Supper.

The *seventh* and last point of difference was symbolic and prophetic of the great truth, also in plain words taught by the Lord, when he said, '*without me ye can do nothing*,'⁶ for neither in things temporal nor things spiritual, neither in Time nor Eternity, '*whether we eat or drink, or whatsoever we do*,'⁷ there is no '*partaking of the fatness of the earth*,'⁸ no soul shall '*delight itself in fatness*,'⁹ except by such as are '*partakers of that one bread*,'¹⁰ and are made '*partakers of Christ*,'¹¹ and '*of the glory that shall be revealed*,'¹² for '*in him dwelleth all the fulness of the Godhead bodily*.'¹³

Thus is it seen,

First. That Christ, as symbolized in the *Burnt Offering*, '*by the sacrifice of himself*,'¹⁴ justified God, in regarding sin in man as '*put away*'; for by his death the penalty due to and by sin, was paid by Christ for man, and can therefore never be required '*of them that believe*.'¹⁵

Second. That Christ as symbolized in the *Meat Offering*, by his perfect obedience to the law, for he was '*in all points tempted like as we are, yet without sin*,'¹⁶ by merit, obtained a right to divine favour and blessing, and with it a right '*to do as he will with his*

¹ 1 John i. 3.

² Colos. iii. 3.

³ Heb. x. 19.

⁴ John vi. 53.

⁵ Deut. vi. 24.

⁶ John xv. 5.

⁷ 1 Cor. x. 31.

⁸ Gen. xxvii. 28.

⁹ Isaiah lv. 2.

¹⁰ 1 Cor. x. 17.

¹¹ Heb. iii. 14.

¹² 1 Peter v. 1.

¹³ Colos. ii. 9.

¹⁴ Heb. ix. 26.

¹⁵ Rom. iii. 22.

¹⁶ Heb. iv. 15.

own,¹ with that which by purchase is his. And that Christ is pleased freely to transfer, through faith, to those whose sin is purged by his blood, the benefits of *imputed* righteousness in time, and *imparted* righteousness in and to all eternity.

Third. That Christ as symbolized in the *Peace Offering*, so pleased the Father, as it is said, '*I do always those things that please him,*'² that, as his incarnate Son, all the privileges, blessings, and immunities set forth in the scriptures as the portion of the righteous in this life; all the many great and precious promises made to the righteous and recorded in the scriptures, are his to do what he will with.

And since '*he that is Faithful and True*'³ hath said, that '*no good thing will he withhold,*' in this life, '*from them that walk uprightly,*'⁴ there is no reason why any believer, why all believers should not, in this life, now, while yet in the body, be such as the man, pourtrayed in the first psalm, of whom it is said, '*his delight is in the law of the Lord; and in his law doth he meditate day and night; and he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. his leaf also shall not wither, and whatsoever he doeth shall prosper.*'⁵

¹ Matt. xx. 15.

² John viii 29.

³ Rev. xix. 11.

⁴ Psalm lxxxiv. 11.

⁵ Psalm i. 3.

CHAPTER IV.

The offering of sacrifice dates back to the Fall, and is therefore a custom of great antiquity.

Burnt offerings, Meat offerings, and Peace offerings, had been made at various times, and under a variety of circumstances, for fifteen hundred years before the times of which we are now writing, when, as we read, '*the Lord God came down upon Mount Sinai,*' and spake with the people, saying to them, among other things, '*an altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen; in all places where I record my name I will come unto thee, and I will bless thee.*'¹

This direction was obeyed when, as we read, '*Moses rose up early in the morning, and builded an altar under the hill, and twelve pillars according to the twelve tribes of Israel; and he sent young men of the children of Israel which offered burnt offerings and sacrificed peace offerings of oxen unto the Lord,*'² but, so far as appears, once only, when God, on the single occasion he ever did so, spoke to the people direct, without a mediator; as it is said, '*the Lord spake unto you out of the midst of the fire, ye heard the voice of the words.*'³

It was then that, as we read, '*Moses took half of the blood (of the oxen sacrificed on this altar of earth) and put it in basins; and half of the blood he sprinkled on the altar; and he took the book of the covenant, and read in the audience of the people; and they said, all that the Lord hath said will we do, and be obedient; and Moses took the blood (the other half of it) and sprinkled it on the people, and said, behold the blood of the covenant, which the Lord hath made with you concerning all these words.*'⁴

This was the covenant of which it was said by the prophet Jeremiah, '*which my covenant they brake, although I was an husband unto them, saith the Lord.*'⁵

¹ Ex. xx. 24.

² Ex. xxiv. 4, 5.

³ Deut. iv. 12.

⁴ Ex. xxiv. 6, 7, 8.

⁵ Jer. xxxi. 32.

It was after this solemn ceremony, that '*Moses went up into the mount* (for the first time) *and was in the mount forty days and forty nights*':¹ and after this solemn ceremony, too, that the great change in the rite of sacrifice, subsequently made, began to be developed.

Sin was in the world from the beginning, and at the time we are writing of, had, during a fourth part of the six thousand years allotted in divine wisdom for sin to reign on the earth, had free course, as it is said, '*until the law, sin was in the world*'; it going on to say, '*but sin is not imputed when there is no law*,'² the meaning of this being, that until the sinfulness of sin was fully known, men were not to be visited to the full with that which is the due of sin.

But now, that was said to the world, which was said to Israel after they had spent forty years in the wilderness, '*ye have dwelt long enough in the wilderness*,'³ for the time had come for '*the wrath of God to be revealed from heaven against all ungodliness and unrighteousness of men*,'⁴ for it to be discovered to mankind what a truly awful thing sin is; that whilst, in man's view, suffering is of all things the most awful, and the thing of all others needing to be put away, yet, in God's view, suffering is as nothing compared with sin, which, cost what it may, must be put an end to, by being '*put away*.' In this is made good the saying, '*my thoughts are not your thoughts, neither are your ways my ways, saith the Lord*.'⁵

And certainly God's ways of accomplishing his purposes in regard to sin are as strange as his thoughts about sin, for *the bringing in* of the law, which was the introduction to this new chapter in the history of God's dealings with men, and which, by making it clear as never before what was right and what was wrong, might have been supposed to be intended to *abate* the evil of sin, and *promote* righteousness, had an exactly opposite effect; and, mysterious as it may seem, was intended to have this effect, as it is said, '*the law entered, that the offence might abound*,'⁶ and did have that effect, for it is said of the children of Israel, after for eight hundred years they had been under a perfect government perfectly administered, that they '*did worse than the heathen, whom the Lord had destroyed before them*.'⁷

The explanation of this mystery is to be found in the sacrificial rites, the details of, and the laws concerning which, are set forth in

¹ Ex. xxiv. 15, 18.

² Rom. v. 13.

³ Deut. i. 6.

⁴ Rom. i. 18.

⁵ Isaiah lv. 8.

⁶ Rom. v. 20.

⁷ 2 Chron. xxxiii. 9.

the book of Leviticus; of which that may be said, which is said in the nineteenth psalm of the heavens, that *they* declare 'the glory of God,' whilst it is *the word of the Lord* as contained in the New Testament scripture, which *converts the soul. makes wise the simple. rejoices the heart, enlightens the eyes, and cleanses from sin*; for the New Testament says in plain words, what the Old Testament in the Mosaic ceremonial foreshadowed, made known, only in hieroglyphic phraseology, viz., '*that where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*'¹

As already shown, until, and prior to, the giving of the law, the sacrificial offerings were confined to *burnt offerings, meat offerings, and peace offerings*; this not because up to that time sins had been limited either in regard to their number or character, but because till then the men of this world were as babes, both as to what sin is, and what is its heinousness.

The Church of God in the world has its stages, passing, as does man, from childhood to youth, from youth to manhood. With the giving of the Law, it began the period of youth, and its schooldays, as it is said, '*the law was our schoolmaster, to bring us unto Christ.*'²

Thus we find, that along with the increased knowledge in regard to sin which the law gave, there was an increase in the number and variety of the sacrifices for sin; in other words, an increased knowledge in regard to how sin, in all its phases, may be '*put away*'; the word thus being made good, '*where sin abounded, grace did much more abound.*'³

It is in order to learn what this chapter has to discover to us on this subject, that we may now proceed to examine in detail the five sections into which it divides itself.

FIRST SECTION.

A special class of sin, and the nature of it, for which a specified sacrifice was ordained; if and as committed, by four specified classes of sinners.

¹ Rom. v. 20, 21.

² Gal. iii. 24.

³ Rom. v. 20.

Verse 1. And the Lord spake unto Moses, saying,

Verse 2. Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them:

SECOND SECTION.

By a priest (that is anointed).

Verse 3. If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

Verse 4. And he shall bring the bullock unto the door of the tabernacle of the congregation before the Lord; and shall lay his hand upon the bullock's head, and kill the bullock before the Lord.

Verse 5. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:

Verse 6. And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary.

Verse 7. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

Verse 8. And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards,

Verse 9. And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall be take away.

Verse 10. As it was taken off from the bullock of the sacrifice of peace offerings: and the priest shall burn them upon the altar of the burnt offering.

Verse 11. And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

Verse 12. Even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt.

THIRD SECTION.

By the whole congregation of Israel.

Verse 13. And if the whole congregation of Israel sin through ignorance, and the thing be hid from the eyes of the assembly, and they have done somewhat against any of the commandments of the Lord concerning things which should not be done, and are guilty;

Verse 14. When the sin, which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

Verse 15. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord: and the bullock shall be killed before the Lord.

Verse 16. And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation:

Verse 17. And the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, even before the vail.

Verse 18. And he shall put some of the blood upon the horns of the altar which is before the Lord, that is in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation.

Verse 19. And he shall take all his fat from him, and burn it upon the altar.

Verse 20. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

Verse 21. And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation.

FOURTH SECTION.

By a ruler.

Verse 22. When a ruler hath sinned, and done somewhat through ignorance against any of the

commandments of the Lord his God concerning things which should not be done, and is guilty ;

Verse 23. Or if his sin, wherein he hath sinned, come to his knowledge ; he shall bring his offering, a kid of the goats, a male without blemish :

Verse 24. And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the Lord : it is a sin offering.

Verse 25. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.

Verse 26. And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings : and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

FIFTH SECTION.

By any one of the common people.

Verse 27. And if any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty :

Verse 28. Or if his sin, which he hath sinned, come to his knowledge : then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

Verse 29. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering.

Verse 30. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar.

Verse 31. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn it upon the altar for a sweet savour unto the Lord: and the priest shall make an atonement for him, and it shall be forgiven him.

Verse 32. And if he bring a lamb for a sin offering, he shall bring it a female without blemish.

Verse 33. And he shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering.

Verse 34. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar:

Verse 35. And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed; and it shall be forgiven him.

The four special sacrifices thus set forth in the chapter, all have this in common, viz., that they are *sin offerings*, not burnt offerings. That the special sins in respect of which the offerings were to be made were *sins of ignorance*, and that they were sins, not against some special commandment, but against *any of the commandments of the Lord concerning things which ought not to be done*; in other words, they were sins, not of omission, but of *commission*.

They have also this in common, that the victim was in each case to be of *the herd* or *the flock*; although in the first case, that of the *priest*, a *young bullock without blemish* was to be offered; and the same in the second case, that of the *whole congregation*; but here it is not said it is to be without blemish! In the third case, that of the *ruler*, the victim was to be a *kid of the goats, a male, without blemish*. In the fourth, that of the *common people*, it was to be also a kid of the goats, but a *female* without blemish, or a *lamb*, also a female without blemish.

Why, it may be inquired, these differences in matters of detail? In three cases the victim is to be without blemish, but in one, that of the whole congregation, this qualification is not required!

Why, in the case of the priest, and the whole congregation, was the victim to be a young bullock; in that of the ruler, a kid of the goats, a male; in that of one of the common people, also a kid of the goats, but a female, with, in their case, the alternative of a female lamb?

In all four cases the victim was to be brought *unto the door of the tabernacle of the congregation*, and the offerer, or offerers, were then to lay their hands upon its head, after which, in the cases of the *priest*¹ and the *whole congregation*,² it was to be *killed*, it is said, by the offerer, *before the Lord*; in that of the *ruler*,² ‘*in the place where they kill the burnt offering*’² in that of the *common people*,³ it was to be *slain*, not killed, ‘*in the place of the burnt offering*,’³ nothing in this case being said as to its being before the Lord.

What do these differences in detail signify, or where, as in one or two cases, different words are used by the translators of the authorized version, which in the original are the same, what was it which led these pious and learned men to do this?

With regard to the *blood*, in the two first cases, those of the *priest*⁴ and the *whole congregation*,⁴ it was *the priest that is anointed*, the High Priest that is to say, who was to take of the blood; and he was to bring it to *the tabernacle of the congregation*; whereas in the other two cases, those of the *ruler*⁵ and one of the *common people*,⁵ it was *the priest*, that is to say, the officiating, any, anointed priest, and not, as in the other two cases, the High Priest; it being in these cases further said, that the priest was, in the case of the *priest*,⁶ his fellow priest, to *dip his finger in the blood*,⁶ in the other,

¹ Verse 15.² Verse 24.³ Verse 29.⁴ Verses 5, 16.⁵ Verses 25, 30.⁶ Verses 7, 30.

that of one of the *common people*, to *take of the blood with his finger*; but nothing is said, in the case of the *ruler*, or of the *common people*, as to *bringing it to the tabernacle*. Have these differences in detail their special significance also?

Again, in the first two cases of the *priest* and the *whole congregation*, the blood was to be sprinkled seven times, before the Lord, before the vail of the sanctuary, and some of it put upon the *horns of the altar of sweet incense*, which was *within* the tabernacle; whereas in the two other cases, some of the blood was to be put upon the horns of the altar of *burnt offering*; this, altar being *without* the tabernacle; but nothing is said in these two cases as to any *sprinkling* of it, whether within or without the tabernacle.

In all four cases alike, the remainder of the blood was to be *poured out at the bottom of the altar of burnt offering*.

As regards the *fat*, as described and specified in connection with the peace offering (*see* page 54), the whole of it was, in all four cases alike, to be taken off and burned upon the altar of burnt offering.

The following differences are, however, to be noted in regard to, and in connection with, the burning of the fat:—*First*. Whilst in the case of the *common people*, it is said, the fat was to be *burned for a sweet savour unto the Lord*, in the other three cases nothing is said as to its being for a sweet savour. *Second*. In the last three cases, those of the *whole congregation*, the *ruler*, and the *common people*, it is in each case said, *the priest shall make an atonement for him, and it shall be forgiven him*; whereas in the first case, that of the *priest*, no such direction or assurance is given.

As regards parts of the victim other than the fat and the blood, in the two first cases, those of the *priest* and the *whole congregation*, where the victim was to be a young bullock, it was directed that *the whole bullock*, other than the fat and the blood, *was to be carried forth without the camp, and burnt on the wood with fire, in the place where the ashes were poured out*; whereas in the other two cases, those of the *ruler* and the *common people*, where the victim was a goat or a lamb, no directions of any kind were given in regard to that which remained of the victim after the blood and the fat were taken away.

One other point of difference remains to be noted, in regard to the time or the circumstances under which these special sacrifices

were to be offered. This, in the second case, that of the *whole congregation*, was to be *when the sin, which they had sinned was known*. In the third and fourth cases, those of the *ruler* and the *common people*, it was to be, it is said, when the sin *came to his knowledge*. In the first case, that of the *priest*, neither time or circumstances are specified; all that is said on the point being, that *if he do sin according to the sin of the people*, then let him bring his sin offering unto the Lord.

In setting out on a voyage of discovery as to what the sacrificial rites now to be considered were designed to set forth and teach, we shall do well to take,

First. As our pole star, the fact that '*sacrifice and offering*'¹ was not, any more than was the giving of the Law, designed to abate sin or its consequences, or to promote and increase holiness; but, in a sense, to do the very reverse of this. It was by discovering the malignity of sin—its complicated ramifications, its awful and far-reaching consequences, to so magnify '*the sinfulness of sin*,'² whilst at the same time giving such a knowledge of how, alone, sin can be '*put away*,'³ as that the possibility of any remedy for it, other than that provided of God in Christ, might be plainly seen, and that no remedy other than this should be sought for or resorted to.

Second. And, as the mariner of olden time had more than one string to his bow, in having the Great Bear and other constellations in the heavens by which to steer his course, so we may find it a help to keep before our minds other plain, clear, and, as they may be called, axiomatic truths; such as, that God is infinitely holy, perfect that is to say as regards each of his divine attributes, and also as regards their harmonious working together as a whole.

Third. That with God nothing is *great*, in the sense of being either hard, difficult, or impossible; nor *small*, in the sense of being beneath his personal, individual notice and attention; that, in short, he doeth all things well, and is perfect in all his designs, plans, purposes, ways, and works, whilst having all things so absolutely under his control and at his command, that he has but to will, and it is done! In other words, that God is *omnipotent*.

Fourth. That there is nothing in regard to anything God has created, past, present, or future, animate or inanimate, with which he is not fully acquainted, and with every, even the smallest, detail of which he is not familiar. In other words, that God is *omniscient*.

¹ Psalm xl. 6.

² Rom vii. 13.

³ Heb. ix. 26,

Fifth. That God is always, and at all times, as present with each one of all his creations, and gives it as much individual and direct attention, as though there were in existence but one Creator and that one creature. In other words, that God is *omnipresent*.

Sixth. That God is 'of purer eyes than to behold evil, and cannot look on iniquity,'¹ that is to say, nothing short of absolute perfection in all he has created, will satisfy or be for a moment tolerated by the Most High God, in the place of his habitation; nor will anything he has created, unless as absolutely perfect as himself, escape, in the end, 'everlasting destruction from the presence of the Lord.'²

Seventh. That there is an immutable law laid down by God for the government of all he has created, in the *lex talionis*, the law of retaliation or recompense; for which reason it is that one of his many Names is, 'the Lord God of recompenses.'³ It is this natural law, as it may be termed, which demands 'eye for eye, tooth for tooth':⁴ which says, 'whatsoever a man soweth, that shall he also reap,'⁵ which proclaims GOD, as one 'who will render to every man according to his deeds';⁶ and men, as those 'whose end shall be according to their works.'⁷

The first three chapters have thrown the light of divine revelation upon the provision made of God in Christ for SIN; for sin so to speak in the abstract; for the *principle* of sin.

In later chapters, the one we are now considering being the first of these, light is thrown upon the provision made of God in Christ for SINS; for overt acts of sin, that is to say, for the *practice* of sin.

At the same time, it is shown in the first three chapters, in symbol, that God's requirements, the demands of the *lex talionis*, and the needs of sinners both for time and eternity, are completely and perfectly met in Christ; this being symbolized by the three great foundation stones of the sacrificial edifice, the *Burnt Offering*, the *Meat Offering*, and the *Peace Offering*.

The foundations being thus laid, we have in this fourth chapter, a first discovery of what, in New Testament words, is *built*⁸ upon them; and, in the words 'therefore leaving the principles of the doctrine of Christ, let us go on unto perfection,'⁹ and again, 'be ye

¹ Habak. i. 13.

² 2 Thes. i. 9.

³ Jer. li. 56.

⁴ Ex. xxi. 24.

⁵ Gal. vi. 7.

⁶ Rom. ii. 6.

⁷ 2 Cor. xi. 15.

⁸ Ephes. ii. 20.

⁹ Heb. vi. 1.

doers of the word, and not hearers only,'¹ we may see ourselves encouraged to consider carefully what these discoveries are.

It may be thought, and said, how can man be held responsible for *original sin*? in other words, for sins here described as *sins of ignorance*? Yet on the other hand, neither can God the Ruler of the Universe, afford to pass by or overlook one single breach of the law he has laid down for its governance, the *lex talionis*?

A child sent to fetch milk, who slips down and breaks the jug, can hardly be held responsible for the disaster, and yet, unless and until replaced, or if it cannot be replaced, the loss to the motlier would be a permanent one, and if many jugs were broken, a cumulative one.

It was, by symbol, to discover the provision made in Christ, for this first step towards '*the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began*,'² that these chapters in the history of God's chosen people Israel, were written; it having been the divine purpose to show forth in them, and by them to declare to men and angels, '*the whole counsel of God*,'³ whilst making good the inspired statement, that Christ '*is the propitiation for the sins of the whole world*.'⁴

It is said, '*the times of this ignorance God winked at*,'⁵ but the time had now come to, in the people he had chosen for that purpose, call upon men to '*prepare to meet their God*,'⁶ and in so doing, whilst discovering the sinfulness of sin, and the impossibility *with man* of finding a remedy for sin, showing that *with God* this was made abundantly possible by the Covenant of Grace.

The first point then to be noted in the chapter is, that '*by the sacrifice of himself*,'⁷ Christ has made good to God the injury caused by the breach made in the divine law by the sin of Adam, by original sin; or, as they are here termed, *sins of ignorance*, as distinguished from presumptuous sins, made good, because full and complete restitution has been made, not indeed by the one, or by those, who did the damage, but by One, able as they were not, to do it for them and in their stead.

The broken jug has been replaced by Another! and He whose the original one was, has sustained no damage!

For presumptuous sin no provision is to be found in sacrificial rites; nor is there in Christ! For it is written '*there is a sin unto*

¹ James i. 22.

² Acts iii. 21.

³ Acts xx. 27

⁴ 1 John ii. 2.

⁵ Acts xvii. 30.

⁶ Amos iv. 12.

⁷ Heb. ix. 26

death. I do not say that he shall pray for it.'¹ On this point the reader is referred to remarks made on page 78.

Presumptuous sinners are such as, whether by word or deed, dare to set God and his laws at defiance! who neither fear nor trust him! who impute impotence to omnipotence, folly to the Allwise God! charge infinite righteousness with iniquity! and persist in doing so to the bitter end; not coming to repentance or being brought to repentance, before the day appointed, the day in which God '*will judge the world in righteousness by that man whom he hath ordained,*'² the Lord Jesus Christ; their crowning sin, and that which fills their cup to the brim, being their contempt of the remedy provided by God, their rejection of His Son from heaven, and their thus '*crucifying to themselves the Son of God afresh.*'³

The next point to be noted is, that as in the study of science, for instance of botany, the mind is at first bewildered and staggered by the myriad number, and infinite variety of the specimens to be dealt with, yet later it is found that, by classification, order and method are seen to run through the whole, and hence, that what at first was unintelligible, becomes plain and simple.

And so in the matter of sins, by the classification made in the chapters, on the first of which we are entering, much that is obscure, and which otherwise would be lost to view, as in a fog, and points of great interest, and may be of great profit also, will be brought out.

Thus, all sins may be summed up, *First* as sins against God, *Second* as trespass against man; our neighbour as the Scriptures term it. The two tables of stone on which the 'Ten Commandments were '*written with the finger of God,*'⁴ clearly establishes this point.

Each of these, again may be subdivided into sins. *First* of *commission*, that is to say of things done, in regard to God or man, which ought not to be done; and *Second*, of *omission*, that is to say of not doing, in regard to God or man, things which ought to be done.

Yet, innumerable and infinitely varied as are sins, the remedy, the cure for them all, is, it will be found, one and the same. The person by whom, and the principle on which, sin is dealt with, or, as the Scriptures term it, '*put away,*' are the same in all cases, albeit the mode of application, the vehicle of administration, and, may be, the result of the application, is adapted to each individual case.

¹ 1 John v. 16.

² Acts xvii. 31.

³ Heb. vi. 6.

⁴ Ex. xxxi. 18.

The chapter now under consideration deals only and alone with sins of the two great classes into which, in the first instance, sin is divided; sins, that is to say, *against God*, not with trespasses against one's neighbour, and *sins of commission*, not of omission. And the sins of this class, as here dealt with, are limited also to *sins of ignorance*, as distinguished from presumptuous sins.

These *sins of commission, against God*, and committed *in ignorance*, are further classified, having regard to the person, or class of persons, by whom they are committed; these classes being four in number. *First*. Jewish priests. *Second*. The whole congregation of Israel. *Third*. Rulers of the Jews. *Fourth*. Any one of the common people.

In man's view, sins of ignorance may very easily be disposed of. Wilful sin is a very different matter altogether. It deserves punishment, and it would be a failure of justice for it not to be punished; and of equity, if it were punished otherwise than according to its deserts. But to punish sins of ignorance, at all, would surely be neither just nor equitable? Both justice and equity demand that *they* be passed over altogether?

This chapter however, if its symbols have any meaning at all, presents an altogether different view of the matter.

Although as infinitely perfect in the attribute of love; although his mercy endureth forever, as it is said, '*who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy*';¹ although this is so, and the divinely perfect attributes of love and justice have, in Time, been given effect to, and will be in Eternity, too (as such scriptures as '*that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes*,'² give us reason to believe), yet God cannot admit, or permit, any creature, or anything, to enter '*the place of his habitation*'³ which is not '*perfect even as He is perfect*,' as it is said, '*there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie*.'⁴

¹ Micah vii. 18.

² Luke xii. 47, 48.

³ Ps. xxxiii. 14.

⁴ Rev. xxi. 27.

The punishment of sin, is 'everlasting destruction from the presence of the Lord,'¹ and it is only those who are 'in Christ,'² and in whom therefore sin is 'put away,'³ sin of every sort, kind, or degree, wholly, entirely, and eternally, who will be everlastingly saved. The parable of the broken jug makes it clear, even to ordinary intelligence, therefore, that the remedy provided in Christ for sin, is as needful for sins of ignorance as for any other sin.

The main point in this chapter remaining to be considered is not the principle of the sins with which it deals, nor the remedy provided for such sins in general, but why it is that the same remedy for the same sins was, in its application, to be different, according to whether the sin was committed by a priest individually, or by those under his charge collectively, or by a civil ruler, or by any one of those over whom he was appointed to rule.

These differences have, in the foregoing exposition, been set forth in ample detail, and can be referred to at leisure, and as occasion may require.

To consider each point of difference separately, in these notes, would be neither possible nor perhaps profitable. All therefore that will be attempted is, by suggesting what these differences are symbolic of and point to, to furnish a key wherewith each reader may, if he will, unlock for himself the mystery chambers of this chapter.

The key to their *interpretation*, as we submit, is to be found in what was said on page 19. viz., that all these differences are not *in the facts*, which are the same to all, and always the same, but in the *apprehension* of these facts, which in different circumstances and surroundings, at different stages of spiritual experience, and in different individuals, varies so widely.

Whilst the key to their *experimental application* is to be found, in the mystic words, '*if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.*'⁴

The principle enshrined in these words would seem to be, that, as it is the seed which determines what the tree will be, so it is what each soul of man is, in Time, which will determine what he will be in Eternity. The genus, or class, to which he belongs here, to that same genus, or class, he will belong hereafter; as it is said, '*to every seed his own body.*'⁵ Such as he has been in this world, or rather

¹ 2 Thess. i. 9.² 2 Cor. v. 17.³ Heb. ix. 26.⁴ Eccles. xi. 3.⁵ 1 Cor. xv. 38.

such as he may have been made to be when he loses his life here, such he will be when he finds it hereafter, and this whether his lot be to be '*set with the sheep, on his right hand, or with the goats, on his left.*'¹

Thus Eternity will be an extension of Time, and that which will be reaped in Eternity, is what is sown in Time. Those who will be '*in Christ*' there, are those who are '*in Christ*'² here.

The sin offerings, for all classes of sinners, had one thing in common, the blood; as it is said, '*without shedding of blood, is no remission.*'³ And all glorified saints will have this in common, that they will owe all to '*the blood of Christ*'⁴—nothing whatever to anything else. Each and all will, therefore, join in the chorus,

Jesus paid it all. All to him I owe.

But each individual soul, as a separate unit in this '*great cloud of witnesses*,'⁵ will have a verse of his own, in which to ascribe praise to Christ for the way, manner, and means whereby the virtue of the blood was, in Time, applied to him individually, and for the forbearance, gentleness, and long-suffering loving kindness displayed, towards him personally.

If these things be so, what a discovery does this chapter make? what a light does it throw on such words as '*what shall it profit a man, if he shall gain the whole world, and lose his own soul*'?⁶ '*Behold! now is the accepted time.*'⁷

If the letter written by the apostle Paul to the Corinthians, so stirred them up, as it is said, '*what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge,*'⁸ how much more ought the discovery made in this chapter to stir us up, to see to it that the will of God as it is *now* done in heaven, may *now* be done on earth by each one of us!

How should saints, as well as sinners, wake up to the awful folly, the fatuous delusion, of assuming that eternal life will only begin, when, by departing this life, they are launched into eternity. That their calling while yet in the body, is to get out of the body at the earliest possible moment, waiting meanwhile with such patience as they may '*till their change come*,'⁹ not seeing that the divers temptations into which they fall, the distresses, sufferings and

¹ Matt. xxv. 33.

² 2 Cor. v. 17.

³ Heb. ix. 22.

⁴ Heb. ix. 14.

⁵ Heb. xii. 1.

⁶ Mark viii. 36.

⁷ 2 Cor. vi. 2.

⁸ 2 Cor. vii. 11.

⁹ Job. xiv. 14.

afflictions they are called upon to endure, are divinely appointed instrumentalities, employed to mould, fashion, and perfect them, ready for launching them on the ocean of eternity.

A ship once launched can never again be returned to the slip.

Should any say, it is all very well thus to talk and exhort. Willingly would we respond to all that has been urged. But how set about the business? '*I find a law, that when I would do good, evil is present with me; for I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from this body of death?*'¹

The answer to this lament is as simple, and as easy, as that given to the Phillippian jailer when he asked, '*what must I do?*'² Four means of grace are provided in God's providence, viz: God's word, God's footstool, God's day, and God's people. All who make a due use of these, will find, that God, as a matter of merit, no, but as a matter of fact, yes, is a rewarder of them that diligently seek him, in the ways of his appointment; and that there will be fulfilled in, and to them, the words '*walk in the Spirit, and ye shall not fulfil the lust of the flesh.*'³

But the exposition of this chapter can hardly be brought to a close, without something further being said as to what is meant by *Sin through ignorance*, although the subject matter of the chapter, throughout, is the provision made in Christ for putting away such sin; little if any light being thrown upon, what the sin referred to, is.

Yet this is one of the deep things of God regarding which it is said, '*O Lord, how great are thy works! and thy thoughts are very deep;*'⁴ yet of which it is also said, '*the Spirit searcheth all things, yea, the deep things of God, and, 'God hath revealed them unto us by his Spirit;*'⁵ it can hardly therefore be out of place to make some attempt, here to consider, what *sin through ignorance*, means!

And perhaps this may be done better by illustration than by reasoning; by the eye of the mind than by its ear; by considering, that is to say, the case of one of those who did thus sin. And a

¹ Rom. vii. 21 to 24.

² Acts xvi. 30.

³ Gal. v. 16.

⁴ Ps. xcii. 5.

⁵ 1 Cor. ii. 10.

better case for the purpose could hardly be found than that of Job and his friends.

Of Job it is said, that he was '*perfect and upright, and one that feared God, and eschewed evil.*'¹ Much the same thing is said of the father and mother of John the Baptist, it being recorded of Zacharius, and his wife Elizabeth, '*they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless,*'² of Noah, also, and of others who were '*under the law,*'³ though it is never said, be it noted, of anyone '*under grace.*'³

In thus referring to these Old Testament saints as perfect and righteous before God, it can only mean that they were perfect so far as, under the law as afterwards embodied in the Ten Commandments, any man could be; innocent, that is to say, of any overt acts in breach of this law.

That they were perfect in the sense of '*having no sin,*'⁴ or of '*not having sinned,*'⁴ is disproved in each of their cases by what in the scriptures is recorded concerning them.

That under these circumstances, in the scriptures written as they were by inspiration of God, it should nevertheless, without any qualification, be plainly said of Job, '*that man was perfect,*'⁵ seems strange.

Yet how, at the time these words were penned, could it have been said otherwise? for no righteousness more perfect than '*the righteousness which is of the law,*'⁶ had then been revealed in any such a way as to be understood and spoken or written about?

And this throws light upon what, in the verse by verse exposition, see page 72, was remarked upon, viz. : that no provision is to be found in the sacrificial rites, for presumptuous sins!

As it is possible *to sin*, through ignorance, so it is possible *not to sin*, through ignorance.

Adam for instance, sinned not, so long as he did not eat of '*the tree of the knowledge of good and evil.*'⁷ And Job whose case in some of its aspects is Adam's over again, was held to be perfect until, by divine permission, he was tempted of the devil.

God could have so hedged both these men round, as that they would never have sinned, but for all time have remained in this condition of, so to speak, *negative innocency*; and he only did not

¹ Job i. 1.

² Luke i. 6.

³ Rom. vi. 15.

⁴ 1 John i. 8, 10.

⁵ Job i. 1.

⁶ Rom. x. 5.

⁷ Gen. ii. 17.

do this, because his purpose was to exalt man to a condition of what may be termed *positive innocency*.

But in the days when the books of Leviticus and Job were written, and of the institution of sacrificial rites, it was no longer a question of *negative innocency*; of sinning not, through ignorance; but of *positive sinning*; although, as yet still of sin *through ignorance*.

To attempt to bridge over the interval of time between Adam and Job, would be to get into '*waters to swim in, a river that cannot be passed over.*'¹ Even to think about *the origin of evil*, is to tread on holy ground; and yet some reference must be made to the subject, if what is meant by sin through ignorance is to be understood.

'*God cannot be tempted with evil, neither tempteth he any man;*'² nor any of the creatures he has made. Nor does he permit any to be tempted, unless for wise and gracious ends.

'*Nature itself,*' however, '*teaches,*'³ that all are responsible for the consequences of what they could prevent, but do not; unless, indeed, for *cause shown!*

God well knew that Adam was, and would remain, in a state of innocency, so long as he was without the knowledge of good and evil. He well knew, too, that the devil could not even tempt Adam to possess himself of this knowledge unless by divine permission; yet this was given! and that Adam could not resist temptation without divine aid; yet this was withheld! The responsibility for what followed, with all reverence be it said, was therefore God's!

Job and his friends, although they had far more knowledge of good and evil than had Adam, were yet wholly ignorant of any righteousness other than that of *the righteousness which is of the law*.⁴ In that, up to the time when it was said of Job, '*and that man was perfect,*'⁵ he had as it would seem, by God's preventing grace, been kept from all overt acts of transgression against the law, he might, and it may be assumed would, have remained, in this sense, *perfect*, had not, as in Adam's case, Satan received divine permission to tempt him, and had not the divine aid which would have enabled him to resist temptation been withdrawn! Here, too, responsibility for what followed, therefore, was God's!

But, although what the young man who had great possessions said of himself, '*all these things have I kept from my youth up,*'⁶

¹ Ezek. xlvii. 5.

² James i. 13.

³ 1 Cor. xi. 14.

⁴ Rom. x. 5.

⁵ Job i. 1.

⁶ Matt. xix. 20.

was said both by and of Job, it was because '*the times of this ignorance, God winked at.*'¹

But the time had now arrived to show to men and to angels, that *sin through ignorance* is in God's sight, whatever it may be in the view of man, as *exceeding sinful*² as is any other sin; and for wise ends, and for good and sufficient reason, Sin in the person of Satan, was, in regard to this, legally *perfect* man, to be allowed to have free course, unrestrained and uncontrolled, Satan being permitted so to tempt Job, as wholly to disabuse him of the fond conceit that he was perfect!

Yet this was only permitted in order, thereby, to enlighten Job, and through him the whole world, as to the exceeding sinfulness of sin. For the moment, what it served to discover, was the ignorance there was in regard, not only to actual overt acts of sin, and their consequences, but to its potentialities, that is to say, of what, though dormant, sin is capable of.

Job had looked upon himself as perfect, not knowing that there was any righteousness to be had more perfect than his own. The malice and malignity of Satan was, however, now so overruled for good, as to oblige Job to plead guilty before God, to abandon his claim to perfection, and to '*abhor himself, and repent in dust and ashes.*'³

True it is, and a great truth it is, that '*the law is our schoolmaster to bring us unto Christ.*'⁴ It was so to Job and to his friends, in showing them that, '*by the deeds of the law there shall no flesh be justified in the sight of God.*'⁵

Any attempt, however, fully to elucidate this subject is foreign to the purpose of these ruminations; and is referred to only with a view to the throwing of some light upon the meaning of the expression, *sin through ignorance*, and the provision made for the putting away of such sin, in the sacrificial rites ordained by the law of Moses.

Had what is elsewhere called '*the righteousness which is of God by faith,*'⁶ been attainable by the works of the law, that is to say, by anything possible for man to do, there had been no need for sacrifice. The purpose of these sacrificial appointments was to discover and make it known, that in *the Everlasting Covenant*,

¹ Acts xvii. 30.

² Rom. vii. 13.

³ Job xlii. 6.

⁴ Gal. iii. 24.

⁵ Rom. iii. 20.

⁶ Phil. iii. 9.

provision has been made, in Christ, not only for known sin, but for unknown.

Known sin, *is the transgression of the law.*¹ Unknown sin, or *sin through ignorance*, is something infinitely greater. Known sin may be confessed, repented of, and its consequences averted, by that infinite Mercy of which it is said, '*his mercy endureth for ever.*'²

But what about '*the broken jug*'?³ How is the loss and damage done to the Most High God to be repaired? the stain on his stainless escutcheon to be removed? the '*restitution of all things, which God hath spoken by the mouths of all his holy prophets since the world began*'?⁴ be brought to pass.

To *sin through ignorance*, then, is to sin in ignorance, or in criminal forgetfulness, of the fact, that any righteousness short of, or other than, the infinitely perfect '*righteousness of God which is by faith of Jesus Christ,*'⁵ '*shall be punished with everlasting destruction from the presence of the Lord.*'⁶

¹ 1 John iii. 4.

⁴ Acts iii. 21.

² Ps. cxxxvi. 1.

⁵ Rom. iii. 22.

³ See page 72.

⁶ 2 Thess. i. 9.

CHAPTER V.

The offerings dealt with in the first three chapters were those known as *offerings of a sweet savour*, and, as shown on page 20, were symbolic and prophetic of how Christ, by the sacrifice of himself, may be said to have *justified God*; these offerings being the Burnt, the Meat, and the Peace offerings.

The offerings dealt with in the fourth and fifth, and the first seven verses of the sixth chapter, are those not referred to as being of a *sweet savour*, and which, as shown on page 20, were symbolic and prophetic of how Christ, by the sacrifice of himself, may be said to have *justified*, or provided for the justification of, sinners; these non-sweet-savour offerings being five in number, all five, sin offerings so called.

The *first* of the five, was dealt with in the last, the fourth chapter, and is shown to have been symbolic and prophetic of the provision made in Christ for so-called *sins of ignorance*. The *second* and *third*, those dealt with in the first thirteen verses of this chapter, though sin offerings, were also termed trespass offerings, because relating to sin against the Second Table as well as against the First, and are shown to be symbolic and prophetic of the provision made in Christ for so-called sins, or trespasses, of *omission*, for sin committed passively; that is to say, by those who do not what they ought to do, inasmuch as they conceal, cover up, connive at, do not protest against or separate themselves from, that which is, and which they know, or ought to know is, evil. The *fourth*, dealt with in verses 14 to 16, relates to what is termed trespass, or sins through ignorance, *in the holy things of the Lord*. The *fifth*, the one dealt with in the first seven verses of the sixth chapter, which is also referred to both as a *sin* and a *trespass* offering, was symbolic and prophetic of the provision made in Christ for, so called, *trespasses (or sins) of commission*; for sins committed by those who may be said to sin *actively*; that is to say, by doing, through carelessness or negligence,

or even wilfully, that which they well know, or ought to know, they ought not to do.

Other offerings elsewhere referred to are, Drink, Heave, Wave, Consecration, Purification, Thank, and Freewill offerings, but these were all of them variations, so to speak, of one or other of the Sweet Savour, Non-Sweet Savour, or Sin offerings, above referred to, and to which special names were given, according to the time, place, circumstances, and so on, in which they were made.

But to proceed to a detailed, verse by verse, exposition of the chapter, as before.

Verse 1. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

It is here clearly laid down that, if any man sin, against one or other of the Ten Commandments, and another be called upon as a witness to say what he knows about the matter; and having been called upon to give evidence, fails to speak the truth, the whole truth, and nothing but the truth, touching the matter in question, such an one, in so doing, sins against God.

It is further shown, that unless and until cleansed by blood, the only thing that can cleanse from sin, such an one is a partaker of the other's sin; being, in God's sight, like the other, a transgressor of the law. This in the same way as a man who harbours a fugitive criminal is, by human law, held, under such circumstances, to be an accessory after the fact. For is he not thereby showing himself to be in league with the criminal, to be putting the claims of friendship or of pity above those of loyalty and justice; to be, not a supporter of the law, but a traitor to it; to be, not for the law, but against it?

As in things earthly, so in things spiritual; to be perfect, a man must be one thing or the other. '*No man*,' would he please God and enjoy divine favour and blessing, '*no man can serve two masters*'; '*ye cannot serve God and mammon*.'¹ A man who, while professing to love God, holds to, instead of holding aloof from, another who, by

¹ Matt. vi. 24.

his works, shows himself to be an enemy of God, is thereby proving that neither is he a loyal servant to his Master, nor a loyal adherent to his King. How can he be, if, whilst professing to be a supporter or upholder of all righteousness, he is a party to undermining and sapping its foundations, by conniving at unrighteousness.

So much for sin against *the law of God*, in concealing and covering up that, in ourselves and others, which is evil, instead of, by confessing and witnessing against it, bringing it into the light of day; a sin for which there had been no remedy, but for the provision made, by the sacrifice of himself, by Christ.

Verses 2 and 3. Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty. Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

None can deny, that looked at from this point of view, to cover up and conceal sin, either our own or that of others, against the Ten Commandments, is no light matter; comparatively trivial as, at first sight, such sin might seem to be.

But what, it may be said, have New Testament saints, what have believers to do with trespassers in regard to the ceremonial uncleannesses referred to in these verses, seeing that the ceremonial law, along with the Mosaic ritual as a whole, long since waxing old, vanished away?

Some will go so far as to say, that here is to be seen how unprofitable it is, for the believer, to spend time in searching into the Old Testament, now that he has the New; of groping among shadows instead of delighting himself in sunshine?

But, true as it is that the ceremonial law is a thing of the past, that of which it was the shadow is not; and, as in the exposition of this chapter will appear, the sin dealt with in these two verses is a

greater one, far, than that dealt with in the first verse, or in the fourth.

In reading the Old Testament, the words of our Lord should ever be kept in mind, '*think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil;*' and, too, the fact that there is nothing in the New Testament which was not first in the Old, just as there is nothing in the full blown flower which was not first in the bud, nor anything in the oak tree which was not first in the acorn.

The '*milk*'¹ of the word as regards the sins dealt with in this chapter, is to be found in the New Testament, but the '*strong meat*'² in reference to them will only be apprehended and clearly seen by those who search for it in the Old Testament!!

The sin dealt with in these two verses, that of ceremonial uncleanness, as before remarked, is greater far than that dealt with in the first verse, for it is the closing of one's eyes to, the covering up of, the connivance at, the not protesting against or separating from, not *evil*, but *error*, that is, from God's way of salvation, which, in the trenchant language of Scripture, is, to '*crucify the Son of God afresh*,'³ to '*do despite unto the Spirit of grace*,'⁴ and come perilously near to sinning '*wilfully after that we have received the knowledge of the truth*.'⁵

It was this sin our Lord had in view when he said to the pharisees, '*if ye were blind, ye should have no sin; but now ye say, we see; therefore your sin remaineth*.'⁶ It was in reference to this sin that Paul said, '*if any man preach any other gospel unto you than that ye have received, let him be accursed*';⁷ and Peter, '*it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them*.'⁸

The whole subject is thus opened up of what, so called, ceremonial uncleanness was symbolic and prophetic of, although in this chapter it is the remedy for it that is dealt with rather than what the sin referred to is; which, however, will be brought before us in due course as we come to consider other chapters, the eleventh particularly.

From verse five to verse thirteen of this, the fifth, chapter, the offerings appointed to be made for it and the other trespasses

¹ 1 Cor. iii. 2.

⁵ Heb. x. 26.

² Heb. v. 14.

⁶ John ix. 41.

³ Heb. vi. 6.

⁷ Gal. 1. 9.

⁴ Heb. x. 29.

⁸ 2 Pet. ii. 21.

mentioned, are set forth in great detail. Here it will suffice to say, that the sin of which ceremonial uncleanness was symbolic, is that of spiritual adultery: not overt acts of sin, so much as erring from the truth.

Verse 4. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

One cannot but note, in connection with this and all the offerings symbolic and prophetic of the provision made in Christ Jesus for sin, that it is what are termed *secret sins* which are thus provided for, and not presumptuous sins. This because sins of this character, sins of uncleanness for instance, are not supposed to be so much as heard of amongst believers, as it is said of such sins, they should '*not be once named among you.*'¹

For those who '*have tasted of the heavenly gift,*' who have been '*made partakers of the Holy Ghost,*'² sin of this character ought to be unheard of; instead of which, alas! presumptuous sin is only too generally regarded as altogether on the same footing as secret, or, as it is sometimes termed, original sin.

The dividing line between so called secret sins and presumptuous sins, which ought to be most clearly marked, is here shown to be, the deliberation with which sins are committed. What the test should be, is illustrated by what the law does to ensure deliberation of act and deed; providing, as it does, that perjury cannot be charged unless and until a witness has been sworn to what he says by word of mouth, or attests in writing.

Even oaths thus solemnly made are, however, broken; and this, when discovered to ourselves by a quickened conscience, or to others by unimpeachable evidence, constitutes sin which sacrifice only can atone for, and blood alone cleanse from.

In man's view, whilst there are great sins, which, of course, are of grave import, there are also little sins, which are comparatively of little moment; but not so with God, nor ought it to be so with the believer; indeed it cannot be so, and is not, with those in whom is

¹ Eph. v. 3.

² Heb. vi. 4.

the Spirit of Christ—‘*whosoever is born of God,*’ doth not ‘*commit sin ; for his seed remaineth in him, and he cannot sin, because he is born of God.*’¹

It is true, believers do ‘*regard,*’ or, as it may be read, ‘*cover up, iniquity in their hearts,*’² and it may be that only by the divine method of precept upon precept, line upon line, is it uncovered ; it being in reference to this that it is said, ‘*when he knoweth it*’ ; but then it becomes sin which, as before said, sacrifice only can atone for, and blood alone cleanse from.

It is thus made clear, *first*, that partaking of other men’s sins ; *second*, that error as well as evil ; *third*, that lightness, as it may be called, in the matter of sin ; are, all three, sins against God, and must be so regarded by all those who fear God.

Verse 5. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing :

The particular sins or trespasses for which, by the Mosaic ceremonial, it is here symbolically and prophetically shown, a remedy has been provided in Christ, have been set forth in the first four verses of the chapter ; the remainder of it is devoted to setting forth two things as being necessary for him to do, who is guilty of any of these trespasses, would he be cleansed, pardoned, and forgiven.

Some, were the question put to them, ‘*what must such an one do ?*’ would at once exclaim, the two things he must do are, to confess and repent. But this is not what is here said. The two things are, first, confession, yes ; but then the offering up of sacrifice. The word repent is not so much as mentioned even.

This is very significant, because making it clear that repentance is, not a root, but fruit. Confession there must be, and atonement by sacrifice there must be ; but there is no saving virtue in repentance. Yet, while not indispensable, repentance is never wanting. True repentance, repentance not to be repented of, although it never precedes pardon, always follows, humble confession, the offering up of sacrifice, and pardoning mercy.

¹ 1 John iii. 9.

² Psalm lxvi. 18.

Repentance of a sort there may be, along with confession, but neither singly nor together, without sacrifice, will they justify God in cleansing, pardoning, and forgiving.

The criminal may confess, plead guilty; but this neither purges nor extenuates his offence. A criminal may repent his crime; but this affords no ground for his release from penal servitude. Every created being, whether devil or man, will at the Great Day, if not before, confess, repent, and justify God; although there will then be '*no more sacrifice for sins*,'¹ and he that is unjust and filthy, will and must for ever so remain.²

But the Great Day has not yet arrived; the door of mercy is not yet shut; '*the Spirit and the Bride still say, come*.'³ Many have already come '*from the east and west to sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven*.'⁴ A multitude that no man can number, have already been brought in from the highways and hedges; yet still there is room!

Yet there is room, the Lamb's bright hall of song,
With its fair glory, beckons thee along,
Room, room, still room, oh! enter, enter now!

What better response could be made to this urgent appeal than to closely consider the chapter before us; for in it is set forth, in symbol, in all its fulness, that atonement by sacrifice, by and in connection with which '*confession is made unto salvation*,'⁵ and whereby the fruit is brought forth of '*repentance to salvation not to be repented of*.'⁶

The provision made in Christ for sin in general, is set forth in the Burnt, Meat, and Peace offerings. What is here set before us is the provision made in Christ for particular trespasses; so called partly because relating to sins of commission as distinguished from sins of omission (*see* page 82), and partly because relating to sin or trespass against one's neighbour, rather than to sin against God; to sin against the second table, rather than to sin against the first table.

Verse 6. And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering;

¹ Heb. x. 26.

² Rev. xxii. 11.

⁵ Rom. x. 10.

³ Rev. xxii. 17

⁶ 2 Cor. vii. 10.

⁴ Matt. viii. 11.

and the priest shall make an atonement for him concerning his sin.

Directions are here given, that those guilty of the sins referred to in the first part of the chapter under consideration, were to offer, as a *trespass* offering, a victim, not of the herd, but of the flock; not a male, but a female; a lamb or a kid of the goats; a young, not a full grown, sheep or goat.

In the case of the *sin* offering made by those guilty of sins of ignorance (*see* page 68), the victim might be of the herd or of the flock, but this not according to whether the offerer was rich or poor, but having regard to his station in life; whereas in the case of the *trespass* offering here under consideration, the victim to be offered by those guilty of these three particular sins, was always to be of the flock, unless, as afterwards appears, of fowls; and this *was* to be according to whether the offerer was rich or poor.

The sacrifice of the victim, whatever it was, dealt with by the priest, in manner directed by chapter four, was held, together with confession, as entitling the offerer to regard himself as cleansed, pardoned, and forgiven.

Verse 7. And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves or two young pigeons, unto the Lord; one for a sin offering, and the other for a burnt offering.

The permission above referred to, of substituting for victims of the flock, victims of fowls, was given to those unable of their poverty to bring the former; but there were to be two, either turtledoves or young pigeons; the one to be offered for a *sin*, the other for a *burnt* offering.

Verse 8. And he shall bring them unto the priest, who shall offer that which is for the sin offering first, and wring off his head from his neck, but shall not divide it asunder.

It being specifically directed, that when, as in this case, individual sin or overt acts of sin, were in question, the offering for *sin* was to precede the burnt offering. In the first three chapters, where sin in general was in question, and directions are given in regard to the Burnt, Meat, and Peace offerings, proper, as they may be termed, the first of those mentioned is the *burnt offering*, and this because the justification of God in his dealings with men, must necessarily precede the justification of men before God.

Verse 9. And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the rest of the blood shall be wrung out at the bottom of the altar: it is a sin offering.

Special directions are given in regard to the *blood* of the victim offered for *sin*, because the offering of fowls had not previously been prescribed, except as relating to collective sin.

Verse 10. And he shall offer the second for a burnt offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

The second of the two turtledoves or young pigeons was to be offered as a burnt offering; but no special directions are given in regard to it, other than that set forth in chapter one, verses fourteen to seventeen; these will be found dealt with in great detail, in the notes on these verses.

Here, again, the sacrifice of these victims, when dealt with by the priest in manner directed, was held, together with confession, as entitling the offerer to regard himself as cleansed, pardoned, and forgiven.

Verse 11. But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it,

neither shall he put any frankincense thereon: for it is a sin offering.

A further provision was, however, made to meet the case of any so poor as not to be able to afford to bring even two turtledoves or two young pigeons, they being permitted to substitute for these a meat offering, such as is described in chapter two; it being however specifically laid down that in this case neither oil nor frankincense was to be poured upon the fine flour brought by the offerer, as *was to be done* in the case of the meat offering proper (*see* pages 42 and 43).

In this form, that which was before a sweet savour offering, wherein and whereby God was justified before sinners, became a non sweet savour offering, wherein and whereby the sinner was justified before God (*see* page 82).

Verse 12. Then shall he bring it to the priest, and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin offering.

But this was not all. Though to meet the case of poverty, one offering was accepted in place of two, the matter must be adjusted, by presenting the one offering in two parts; for no sin can be put away unless, by a burnt offering, God be justified, and by a sin offering, man be justified.

And where, as in this case, the sin to be atoned for was a trespass against one's neighbour first, although a sin against God afterwards (*see* page 88), the sin offering must first be presented, then the burnt offering or their equivalents.

The bringing to the priest of the offering of fine flour was held to be equivalent to the presentation of the *first* of the two turtledoves or young pigeons (*see* page 89), which was presented as a *sin offering*.

Having done this, the offerer had done his part; it was to the priest that it appertained to see to the second of the two fowls, the burnt offering; and this he was to do by, as directed in chapter 2, verse 2, taking thereout a handful of the flour, upon which oil and

frankincense were to be poured, and burning this memorial of what the offerer had brought; and this was to be regarded as equivalent to the presentation of the *second* of the two turtledoves or young pigeons (*see* page 90), which was to be offered as a *burnt offering*.

Verse 13. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's, as a meat offering.

Thus all that was required of one poor, as well as vile, guilty of one or other of the sins under consideration, to entitle him to regard himself as cleansed, pardoned, and forgiven, was, to confess his sin, and to bring to the altar the tenth part of an ephah of fine flour! Everything else necessary to make an atonement for his sin was done *for* him by the priest!

Verse 14. And the Lord spake unto Moses, saying,

As directions are now to be given, in symbol and prophetically, in regard to the offerings to be made for sins of a different character from those dealt with in the earlier part of the chapter, being the fourth of the non sweet savour offerings referred to on page 82, the words used when passing from the subject of sweet savour to that of non sweet savour offerings (*see* chapter 4), are repeated here, as, in many cases, it will be found, later on, they are where a new subject is entered upon.

Verse 15. If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord; then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks, with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass offering.

The sin in question is, however, still *sin through ignorance*, secret, not presumptuous, sin, that is to say; but sins of *commission*,

against, not the Commandments of the Lord, but '*in the holy things of the Lord.*'

We are here introduced into a new room in Mr. Interpreter's house, and, as will be found, a large one; for, '*who can understand his errors?*'¹ '*Innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth me.*'²

Hitherto we have had to do with sin in regard to which the believer and the unbeliever are on common ground, but here, with that which in and to, the believer, is sin, but of which the unbeliever knows nothing.

None were excluded from the tabernacle of the congregation because unholy. On the other hand, none but those (by imputation) holy, were admitted into the holy place, and one only into the holy of holies.

Here, then, is discovered to us the fact, that sin finds its way into holy places, and into holy things; but for these also, as well as for other sins, provision is made in Christ; but at the same time, it is also shown that only those who avail themselves of this provision, will be cleansed, pardoned, and forgiven.

But first to consider what '*sin in the holy things of the Lord*' is, or was, only observing, in passing, that sins of this character were atoned for, not only by confession and sacrifice, the sacrifice, that is to say, of a victim, as were other sins, but by self-sacrifice in addition; that is to say, by a payment to be made by the sinner himself; the amount of this payment not being proportioned to the sin, but to be as estimated and determined by the priest. And this payment must be paid; nor were cleansing, pardon, and forgiveness, to be had, except on this condition.

What '*sin in the holy things of the Lord*' is, must be determined by what is said on the subject in the Word of God, and gathered about it by reading the incidents, recorded in the scriptures, in which such sin was committed.

For instance it is said, '*the secret things belong unto the Lord our God, but those things which are revealed belong unto us*';³ again, '*neither do I exercise myself in great matters, or in things too high for me*';⁴ and again, '*let no man beguile you . . . intruding*

¹ Ps. xix. 12.

² Ps. xl. 12.

³ Deut. xxix. 29.

⁴ Ps. cxxxi. 1.

into those things which he hath not seen, vainly puffed up by his fleshly mind;¹ *'shall the thing formed say to him that formed it, why hast thou made me thus'?*² and once more, *'no stranger shall eat of the holy thing,*³ *'neither shalt thou profane the name of thy God.'*⁴

As touching this point, it is recorded, that *'Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai'*⁵ that in the matter of Korah, Dathan, and Abiram, *'the ground clave asunder that was under them, and the earth opened her mouth, and swallowed them up. . . . and they went down alive into the pit. . . . and there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense';*⁶ and that, *'Uzza put forth his hand to hold the ark, for the oxen stumbled; and the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark; and there he died before God.'*⁷ and further, that no less than fifty thousand and seventy of the men of Bethshemesh were smitten by the Lord, *'because they had looked into the ark of the Lord.'*⁸

Those, it would seem therefore, sin in the holy things of the Lord who, in either doctrine or practice, fail to *walk humbly with God*, by taking his word only as *'a lamp unto their feet, and a light unto their path,'*⁹ and ordering their way in all things by it. Within these lines, between, so to speak, the covers of the Bible, the believer is safe; to step over this line by even a hairsbreadth, is to *'sin in the holy things of the Lord.'*

Sins of this character, referred to here as *'sins of ignorance,'* and elsewhere as *'secret sins,'* and so called because committed, so to speak, not by servants, but by children; in the privacy of family life, not in public, can nevertheless only be cleansed by blood, for *'without shedding of blood is no remission.'*¹⁰ Hence, one guilty of them was required, in the first place, to bring a ram without blemish out of the flock, in order to the obtaining of cleansing, pardon, and forgiveness; but this was not all that, in such cases, was required, for *'sin in the holy things of the Lord,'* though not a breach of the Second Table of the law, was a sin against one's neighbour; though not a public sin, was a sin against the family of the Lord's people, a private sin; and in respect of which there must be restitution made before it could be regarded as *'put away,'*

¹ Coloss. ii. 18.² Rom. ix. 20.³ Lev. xxii. 10.⁴ Lev. xviii. 21.⁵ Num. iii. 4.⁶ Num. xvi. 31 to 35.⁷ 1 Chron. xiii. 9, 10.⁸ 1 Sam. vi. 19.⁹ Ps. cxix. 105.¹⁰ Heb. ix. 22.

It was for sins of this character that provision was made by Christ, when he said, '*if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*'¹

What we can forgive, we must forgive, or we shall not be forgiven. What restitution it lies within our power to make, we must make, and shall be made to make. It was in view of this that provision was made for payment, by one guilty of *sin in the holy things of the Lord*, of such a sum, of his own money, as in each case might be appointed; failing which, he brought the ram of the trespass offering in vain!

Verse 16. And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest; and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.

Who shall estimate the harm done to the cause of God, and to the family of faith, by those who '*give occasion to the enemies of the Lord to blaspheme*'?² They who do this, it is here shown, symbolically and prophetically, will not go unpunished in this life, whatever they may do in the next; for, although God declares himself ready to forgive sin against himself, this, however, only because it has been *atoned for* by his Son, he as plainly declares that he will not forgive sins unatoned for, because unforgiven as between brethren; as it is said, '*if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*'³

Verse 17. And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity.

It has been shown that God holds every creature he has made individually responsible for the slightest deviation from its appointed

¹ Matt. v. 23, 24.

² 2 Sam. xii. 14.

³ Matt. vi. 15.

orbit, and for the consequences which by divinely perfect appointment, follow from so doing, and this not only in Time, but to all Eternity !

Verse 18. And he shall bring a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest : and the priest shall make an atonement for him concerning his ignorance wherein he erred and wist it not, and it shall be forgiven him.

At the same time that provision has been made in Christ for such, as they are here called, sins of ignorance, it being open to all, and opportunity, being given to all, to plead the atonement made by Christ, of whose blood, it is said, it '*cleanseth from all sin.*'¹ This being symbolized and prophesied of by the appointed trespass offering of a ram without blemish.

Verse 19. It is a trespass offering : he hath certainly trespassed against the Lord.

Although there can be no other possible way of escaping the consequences of sin, that this way is open to all who, before it be too late, offer the trespass offering thus provided by Infinite Mercy, and plead the blood of Christ, is beyond question, and is fully assured.

¹ 1 John i. 7.

CHAPTER VI.

Verse 1. And the Lord spake unto Moses, saying,

As in this chapter directions are given in regard to the offering to be made for sin of another class, the words used before (*see* page 92), when passing to a new subject, are again repeated, viz., '*the Lord spake unto Moses, saying.*'

The four classes of sin offering hitherto dealt with related to sins of *ignorance*, and therefore to *secret*, as distinguished from *presumptuous*, sins; this being because, although in God's sight, all sin is equally sinful, as falling short of the requirements of his infinitely perfect law, it is only so in the sight of men, if and when '*the light of the glorious gospel of Christ, who is the image of God, has shined unto them.*'¹

Human responsibility for such sins may not, however, it has been clearly shown, be denied; but provision has been made in Christ, it has also been shown, for meeting every divine requirement in regard to them.

Verse 2. If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour:

But we have yet to learn what is to be done to meet the case of those of the fifth class, those who sin wilfully, knowingly, and openly; how these sins of *commission* are to be dealt with, and how the sins of those who knowingly and wilfully wrong their fellow men, whose sin is primarily against their neighbour, albeit none the less a *trespass against the Lord*, are to be dealt with.

Sin against God, it has been shown, is atoned for, and restitution for the wrong thereby done to *God* is provided for, in and by Christ;

¹ 2 Cor. iv. 4.

but it has yet to be shown how wilful wrong done to *one's neighbour* is to be atoned for, and how restitution for what he has lost thereby, is to be made.

God can and is prepared to forgive what has been done against himself and is owing to him, for it lies with him, as the one wronged, to do so. But he who sins against, and wrongs, his fellow man, his neighbour, can only be forgiven by his neighbour; with whom alone it lies, as the one sinned against, and wronged, to pardon and forgive the wrong done him.

The instances here given illustrative of the sin in question are, *first*, that of a man, who being in possession of what belongs to another, nevertheless claims it as his own. It was originally committed to his care and keeping, either as a servant, or a partner, this being what '*in fellowship*' may be taken to mean, to take charge of and keep it in order; but having, by force or fraud, acquired, as he claims, a possessory title to ownership, he now refuses to give it up.

Verse 3. Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

Or, *second*, that of a man who, on the plea that '*finding is keeping*,' claims as his, what another has lost; and has not hesitated to swear to the circumstances under which he found it, as being quite different from what they actually were.

Verse 4. Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

The cases are tried, and the verdict is against the claimant, the evidence making it clear that his title to possession is founded on fraud, deceit, and violence. Under these circumstances he is adjudged to be guilty of having broken the law of Moses, and is thereupon required to give up possession, of what he would have wrongly taken away from his neighbour.

Verse 5. Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.

But the law in such a case is not satisfied by mere *restitution*. It requires that the harm done be remedied by the payment of *damages*, these being by the Mosaic law assessed as being one-fifth, or 20 per cent. of the value of the property thus restored; and that this was to be paid on *the day of his trespass offering*, as referred to in the next verse.

Verse 6. And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

But there was more yet to be done. The law of Moses, human law, was then satisfied, but divine law was not; and this required, *first*, that this *trespass against the Lord* be confessed; which was signified by the bringing to the priest, as a trespass offering, of *a ram without blemish out of the flock*, together with a money payment by way of penalty; the amount of which was to be '*estimated*' in manner set forth in the twenty-seventh chapter of this book.

The order of proceeding being, *first*, restitution of the property the claimant had fraudulently possessed himself of; *second*, payment to the one wronged of the damages appointed by law; *third*, confession to God; *fourth*, the sacrifice of atonement; *fifth*, forfeit to God, of such kind and character as he may require.

Verse 7. And the priest shall make an atonement for him before the Lord: and it shall be forgiven him for anything of all that he hath done in trespassing therein.

Then, but not till then, might the one whose *brother had aught against him*, return to the altar, and '*offer his gift*'¹ with any prospect of its being received by the priest.

¹ Matt. v. 23, 24.

But one who did, all that was thus required of him, could depart in peace, in the assurance that '*anything of all that he had done in trespassing*,'¹ as he had done, was forgiven, and that he was cleansed, pardoned, and his sin put away.

Verse 8. And the Lord spake unto Moses, saying,

A new subject is here entered upon, and is dealt with in six sections, being prefaced as before (*see* page 92), with the words, '*the Lord spake unto Moses, saying*.'

The sections are as follows, and set forth,

I. The *law* of the Burnt Offering, verses 8 to 13; and the *law* of the Meat Offering, verses 14 to 18, pages 104 to 106.

II. The offering to be offered at the consecration of a priest, verses 19 to 23, pages 108, 109.

III. The *law* of the *Sin* Offering, verses 24 to 30; and of the *Trespass* Offering (Chapter VII.), verses 1 to 10, and of the *Peace* Offering (Chapter VII.), verses 11 to 21, pages 111 to 121.

IV. The *law* relating to all manner of *Fat* (Chapter VII.), verses 22 to 25, and to all manner of *Blood* (Chapter VII.), verses 26 and 27, pages 122, 123.

V. The *Wave* Offering (Chapter VII.), verses 28 to 31; and the *Heave* Offering (Chapter VII.), verses 32 and 34, pages 124, 125.

VI. A final section (Chapter VII.), verses 35 to 38, page 126, winds up the whole subject, by clearly laying down what was to be the priest's portion, out of the offerings offered by himself at his consecration, and by him, subsequently, for and on behalf of those to whom, as priest, he might be called upon to minister; and that this was the law, these the standing orders, as regards the anointing to their office of the priests, as to the portion of the offerings appertaining to them by virtue of their office, and generally what the law was, of the Burnt, Meat, Sin, Trespass, and Consecration offerings, and of the sacrifice of the Peace Offering, as at the first commanded Moses in Sinai.

The laws of sacrifice, as here set forth, were greatly departed from by the children of Israel, but it was not in their breaches that they were, in any way, symbolic and prophetic, of the provision made

¹ Lev. vi. 7.

in Christ for sin, for, though '*tempted in all points like as we are,*' he was '*without sin*';¹ it was in their perfections, in what they were at their first institution, as here recorded, that they were so.

But to proceed, as before, with a verse-by-verse consideration of the matter, of which the above five sections are a summary.

Verse 9. Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

It might be thought, after all that is set forth on the subject of burnt and other offerings in the early chapters of Leviticus, and all that has been said about them in these notes, that nothing more remained to be said. Yet, of such grave import was this sacramental rite of burnt offering, that before passing from the subject of offerings and sacrifices as dealt with in the first seven chapters of Leviticus, some parting words regarding it, and the other offerings, are here placed on record; words intended to discover more fully what it was that these sacrifices were symbolic and prophetic of.

The command was to Aaron, the first man chosen of God to be a High Priest; but not to him alone; to his sons also; this because the Burnt Offering was a rite ordained not for that generation only, but for the generations following; and was to continue, till by '*the rising of the Sun of righteousness,*'² it was dissipated, made to vanish away.

It was called a *burnt* offering, because the sacred fire which burned on the altar, and at the first kindled it, and was from heaven, was ordained to burn on till the victim was wholly consumed, and nothing but the ashes of the wood on which it was laid, remained.

This was symbolic and prophetic, of the fire of divine justice, which never and in no case can be quenched, even by divine love, long suffering, or mercy; and of the wrath of God against sin and sinners, which has its end, only in everlasting destruction from the presence of the Lord, except for those, for whom Christ died, and who by faith are '*in Christ.*'³

And here it may be noted, that in the fact of this Burnt Offering being appointed to be offered afresh every day, and in God's purposes

¹ Heb. iv. 15.

² Mal. iv. 2.

³ 2 Cor. v. 17.

was to be thus offered continuously till Christ came, 1,500 years later, it is shown and made abundantly clear, that there was no intrinsic value or virtue in it, that it was intended to be a *reminder of grace* only, and not, as so many will have it, a *means of grace*.

Verse 10. And the priest shall put on his linen garment, and his linen breeches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.

The first duty of the priest each day, was to put on a garment and breeches of fine linen, and then to take from off the altar, the ashes of the wood on which the victim had been laid the day before, together with the fat of the Peace Offering. These ashes of the wood were all that remained, for the victim itself, and the fat, had been wholly consumed. These ashes he was to place in a heap by the side of the altar.

Verse 11. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.

The priest was then to put off the sacred garments of clean linen, and put on his ordinary dress; attired in which he was to carry the ashes unto a place appointed for the purpose, outside the camp.

Verses 12 and 13. And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

The fire shall ever be burning upon the altar; it shall never go out.

But in removing the ashes, the priest was to see to it, that the fire was not extinguished, or allowed to die out, until fresh wood had been placed upon the altar, and set well alight. And on this was to be laid each day, a fresh victim, together with the fat of the Peace Offering, if any, not otherwise disposed of. The fire on the altar was never to go out, but was to burn continually and continuously.

Burnt Offering. Law, is that by which men and things are governed, to which they are subject; a something that attaches to them, which is inseparable from their very being. Such for instance as the law of gravitation, a law to which all things solid and liquid are subject.

There is placed on record here, what the law, in this sense, of the Burnt Offering, was. Like the standard weights and measures, everything connected with Burnt Offerings, was to be tested and tried by what was, in and by these symbols, taught to be the truth.

To whom the *command* was given, and why this offering was called a *burnt* offering, has already been referred to. It is here further set forth, that it was symbolic and prophetic of Christ, in that, as the priest called to perform the rite was clothed from head to foot in fine linen, the emblem of righteousness, as it is said '*let thy priests be clothed with righteousness.*'¹ So the infinitely perfect righteousness which attaches to Christ as the result of his obedience unto death, is what first meets the eye of those who are brought to know Him, whom to know is life everlasting.

Christ was God, and of course as God had *a divine righteousness of his own*, but he was also Man; and as on earth the criminal, however many his crimes and heinous his offences, is purged of them when he has suffered the extreme penalty of the law, and could he be brought to life again, would then, before the law, be as innocent as a new born babe; so '*the Man Christ Jesus,*'² the second Adam, having, under sentence of law, died and been laid in the grave, has paid for, and procured, *a human righteousness of his own*, with which he can do as, and what, he will.

The benefits of this meritorious righteousness are, in pursuance of the Everlasting Covenant made between the Father, whose it is to bestow; the Son, whose it is to procure; and the Holy Ghost, whose it is to give effect to the divine purposes, made over, or as the Scriptures term it, are imputed to those who by generation of the

¹ Ps. cxxxii. 9.

² 1 Tim. ii. 5.

Holy Ghost are born again, made children of God and joint heirs with Christ; who are thus '*in Christ*;' ¹ united to him as is the branch to the vine; who, having by faith put off the old man and put on the new man, their own righteousness is thereby reduced to ashes, and put in a heap on one side, until, at and by death, it is carried away and buried in oblivion.

And whereas the fire upon the altar was, *according to the law of the Burnt Offering*, never to go out, it therefore may be said in the divine purpose never to have been extinguished from the day the symbol was instituted, until, by the death of Christ on the cross 1,500 years, or 547,510 days later, the shadow gave place to the substance, and vanished away.

So, that which the fire symbolized—the wrath of God against sin—will continue to burn, as it will also continue to be satisfied, by what the victim and the fat of the Peace Offerings symbolized, so long as there remains unsaved, one sinner of those who have been given to the Son by the Father.

And, awful fact! the fire will then, still, never go out; for although no longer on the altar of sacrifice, it will continue to burn on in the lake of fire; the victims on which the flames will there feed being, not their Divinely appointed substitute, but unsaved sinners themselves!

Verse 14. And this is the law of the meat offering; the sons of Aaron shall offer it before the Lord, before the altar.

Although a whole chapter in this book, the second, had already been devoted to giving detailed directions concerning the Meat Offering, it yet remained to put on record *the law* of the Meat Offering.

It was *the priest*, a single individual, who offered the Burnt Offering; and he did so by laying the victim, for there was only one, upon the altar.

It was *one of the sons of a high priest*, upon whom it properly devolved to offer the Meat Offering; and it was, it is here said, *before* the altar, not *upon* it that the offering was laid.

Verse 15. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord.

The purpose for which this Offering was made, had not to do, as had that of the Burnt Offering, with justifying God, nor with the salvation of Man, but with man's sanctification.

What was offered, was not symbolic or prophetic of the death of Christ, of what was accomplished by or as the result of his death. It had to do with the life of Christ, and with what resulted from the perfection of his human life on earth.

Although the whole of the fine flour, oil, and frankincense, of which the Offering consisted, was offered before the altar, yet a handful of the flour and oil, with all the frankincense that was upon it, was to be taken out, and burned unto the Lord, as testifying to the Deity of Christ, and to his presence and participation in the offering, as it is said, '*I will sup with him; and he with me.*'¹

Verse 16. And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

All that remained, was to be partaken of, *before the Lord*, by Aaron and his sons, all of them priests, and without any admixture of leaven, *Before the Lord* being defined as meaning in the holy place; that is to say, in the court of the tabernacle, not in their own homes.

Verse 17. It shall not be baken with leaven. I have given it unto them for their portion of my offerings made by fire: it is most holy, as is the sin offering, and as the trespass offering.

¹ Rev. iii. 20.

The warning against any admixture of leaven, in preparing it for food, is emphasized by being twice repeated.

The Burnt Offering was wholly consumed, relating as it did to the Everlasting Covenant made between the Three Persons of the Godhead, and to justifying God. The Meat Offering was only consumed as to a part, because although it had relation to the Everlasting Covenant, it also had to do with the covenant made with Abraham and his seed, and with their justification; for which reason what was not burned unto the Lord, was to be eaten by the priests; but by the priests only, because it was to be regarded as most holy, as a privilege, that is to say, only to be enjoyed by those having knowledge; as it is said, '*the priest's lips should keep knowledge*,'¹ the same privilege being confined to priests, when partaking of the Sin Offering and the Trespass Offering was in question, the directions in regard to which are given at the end of this and the beginning of the next chapter.

Verse 18. All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy.

The privilege was confined to those of the male sex of the priest's children; those of the female sex were debarred from sharing in this particular privilege, although not from the privilege of entering the court of the tabernacle of the congregation, a privilege belonging to all who drew near to offer sacrifice.

None but those taught of God, as were priests, as to the way of salvation by sacrifice, were ever to partake of this particular privilege.

Meat Offering. What is meant by *the law* of an offering has already been explained, *see* page 103, and need not be here repeated.

In this section, comprising verses 14 to 18, is set out, by symbol and prophetically, the provision made in Christ *manward*; as, in the Burnt Offering, is set forth the provision made *Godward*.

¹ Mal. ii. 7.

Where would have been seen the infinite perfections of the Son of Man, had the Burnt Offering been alone? the one and only symbol foretelling the provision made in Christ for the sins of the world? How then could it have been seen that, *'in Christ dwelleth all the fulness of the Godhead bodily.'*¹

Each of the offerings dealt with in the section now under consideration, and elsewhere, directs the eye of the believer to a special attribute in Christ; to one or other of the prismatic colours which go to make up the perfect ray of solar light; to the fact that the believer is *'complete in him, which is the head of all principality and power.'*²

That which meets his eye in meditating upon what, in this chapter, in Chapter II., and elsewhere in the scriptures, is said about the Meat Offering, is, that in symbol it sets forth and foretells, that provision is made in Christ, not only for saving sinners from the wrath of God against sin, for *'raising up the poor out of the dust, and lifting the needy out of the dunghill,'* but for *'setting him with princes, even the princes of his people,'*³ this being the explanation of why the Meat Offering was to be offered, and partaken of, by the sons of Aaron.

Where would the criminal be who, after undergoing the extreme penalty of the law, is returned to life? and what would be the value to him of being as innocent as a new-born babe, if then, *'none eye pitied him to have compassion upon him, but he was cast out in the open field in the day he was born?'*⁴

The Meat Offering symbolized and foretold that the saved sinner is fed and nourished, as well as saved; that, while yet in the body, he is privileged to partake of the first fruits, and to have a foretaste of the joys of heaven.

But this privilege belongs to, or certainly can only be claimed by, those believers of whom it can be said, they have *'put off the old man, which is corrupt according to the deceitful lusts; and put on the new man, which after God is created in righteousness and true holiness,'*⁵ and not to such

As call Him a Saviour, in word,
But mix their own work with his plan;
And hope he his help will afford,
When they have done all that they can.

¹ Coloss. ii. 9.

² Coloss. ii. 10.

³ Ps cxiii. 7, 8.

⁴ Ezek. xvi. 5.

⁵ Eph. iv. 22, 24

In the law of the Meat Offering, as here set forth, is seen the goodness of God; but there is also to be seen his *severity*, in that partaking of the firstfruits was a privilege denied, to any who were not sons of Aaron.

Was there set before those *under the law*, a promised land, '*a land flowing with milk and honey*,'¹ and out of the great multitude that were numbered in the wilderness, did two only, Caleb and Joshua, enter into it? And was this only because they '*followed the Lord fully*'?²

And is there set before those *under grace*, *such things as eye hath not seen, nor ear heard, neither have entered into the heart of man*,³ but which '*God hath revealed by his Spirit*'?⁴ and is it so that there be *few that enter in*?⁵ that '*all seek their own, not the things which are Jesus Christ's*'?⁶

Where are the ministers of the gospel who are able to say, '*be followers together of us, and mark them which walk so as ye have us for an ensample*'?⁷ Where are the ministers or people, who give full heed to that which is set forth in the sixth of Hebrews, in '*leaving the principles of the doctrine of Christ and going on unto perfection*';⁸ and, seeing to it, that they are not of the number of those who '*fall away, after being once enlightened, having tasted of the heavenly gift, and been made partakers of the Holy Ghost*'?⁹ Is it to be, *under grace*, as *under the law*, that those who '*follow the Lord fully*,'¹⁰ are to be numbered by twos instead of by thousands? Well might the apostle say, '*brethren, these things ought not so to be*.'¹¹

What do not those lose, in this life, who enter not into the privileges and immunities promised to those who '*dwell in the secret place of the Most High, and abide under the shadow of the Almighty*,'¹² who fail to have fulfilled, in their experience, the '*exceeding great and precious promises*,'¹³ given to all them that believe?

And who shall say, when it is said, '*if any man's work shall be burned, he shall suffer loss*,'¹⁴ that this is in this life only, and that in the life which is to come, the eternal future, he will not in some way or other, also *suffer loss*?

Verse 19. And the Lord spake unto Moses, saying.

¹ Ex. iii. 8.

² Num. xiv. 24.

³ 1 Cor. ii. 9, 10.

⁴ Matt. vii. 14.

⁵ Phil. ii. 21.

⁶ Phil. iii. 17.

⁷ Heb. vi. 1.

⁸ Heb. vi. 4.

⁹ James iii. 10.

¹⁰ Ps. xci. 1.

¹¹ 2 Peter i. 4.

¹² 1 Cor. iii. 15.

The new section with which this verse opens is again prefaced by the words, '*and the Lord spake unto Moses, saying.*'

Verse 20. This is the offering of Aaron and of his sons, which they shall offer unto the Lord in the day when he is anointed; the tenth part of an ephah of fine flour for a meat offering perpetual, half of it in the morning, and half thereof at night.

In this section, the subject dealt with is the Meat Offering as presented by Aaron and his sons, which was in certain respects different from this Offering as presented at their consecration as priests, and by them, for themselves, at any other time; which would seem to be the meaning of the words, *a Meat Offering perpetual*.

Of Meat Offerings other than their own, they were to eat the greater part; of those presented at their consecration, or at any other time, for themselves, they were not to eat anything; all of it was to be burned on the altar; half in the morning, half at night.

Verse 21. In a pan it shall be made with oil; and when it is baken, thou shalt bring it in; and the baken pieces of the meat offering shalt thou offer for a sweet savour unto the Lord.

The whole of the fine flour and oil constituting a Meat Offering, was to be baken in a pan, before being offered, and in this form, then to be broken in pieces, and thereafter burned on the altar as *a sweet savour unto the Lord*.

Verses 22 and 23. And the priest of his sons that is anointed in his stead shall offer it; it is a statute for ever unto the Lord; it shall be wholly burnt.

For every meat offering for the priest shall be wholly burnt; it shall not be eaten.

It was to be offered, by the High Priest for the time being, and wholly burned. No part of an Offering made for a priest, or by a

priest for himself, was at any time, or under any circumstances, to be eaten; it was to be wholly burned on the altar.

Consecration Offering. This special form of Meat Offering, differing in various particulars as it does from the Meat Offering proper, the second of the three Offerings, the directions concerning which are given in Chapter ii., will be found to throw light upon what is one of the great mysteries of the gospel; which is, wherein lies the difference between, and what is the result to, those who, '*under grace*,'¹ follow the law fully, as '*under the law*,'¹ Caleb and Joshua alone did, and those, '*under grace*,'¹ who, though saved by faith, never, to the end of their days, '*go on unto perfection*,'² but, though '*ever learning, are never able to come to the knowledge of the truth* !'³ who seem never to get beyond, John iii. 16.

The original divine purpose as regards Israel was, that they should all be, what Aaron and his sons were, priests; as it is said, '*if ye will obey my voice indeed, and keep my covenant, then . . . ye shall be unto me a kingdom of priests, and an holy nation.*'⁴ And such, humanly speaking, they would have been, but for that sinful fearfulness, which made them say to Moses, '*speak thou with us, and we will hear; but let not God speak with us lest we die.*'⁵

That, *under grace*, all who *believe*, are and will be saved, their various shortcomings notwithstanding, is made certain by the plain, clear and unequivocal language of the New Testament; and is confirmed by the fact, *first*, that though '*under the law*,'¹ there were priests, there were also '*common people*.'⁶ *Second*, that though there was a *special* Meat Offering for priests, there was an ordinary, a general, Meat Offering, for those who were not priests. *Third*, that while as regards priests the Meat Offering was a special one, no difference was to be found in the Burnt and Peace Offerings, whether offered by priests or by any of the *common people*.

What then first meets the eye in considering this section, and is the main point of interest in it, is, that there are blessings, privileges and immunities, open, now, here, in this life, to all believers, but which are known, and experimentally entered into and enjoyed, by very few!

But this ought not so to be. The faults, failures and shortcomings of the Lord's people Israel, were recorded in the Old

¹ Rom. vi. 14.

² Heb. vi. 1.

³ 2 Tim. iii. 7.

⁴ Ex. xix. 6.

⁵ Ex. xx. 19.

⁶ Lev. iv. 27.

Testament, for the purpose for which a lighthouse is erected on a dangerous coast; not to make those '*under grace*,'¹ take it for granted that their fate must needs be to be wrecked on the same rocks as were those '*under the law*,'¹ but that they may not be so wrecked.

Let us then beware of that *unholy fear*, as the result of which those '*under the law*' suffered such grievous loss; and lest for want of holy boldness, we find ourselves numbered with those of whom it is said, '*the fearful*' along with others, *shall have their part in the lake which burneth with fire and brimstone, which is the second death.*'²

Verse 24. And the Lord spake unto Moses, saying.

We here enter upon a new section and a new subject, which is prefaced, as before, by the words, *and the Lord spake unto Moses, saying.*

Verse 25. Speak unto Aaron and to his sons, saying, This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord; it is most holy.

In the fourth, and in part of the fifth, chapters, directions were given in regard to the *Sin Offering*; but it still remained to place on record *the law of the sin offering*, so that whatever the detailed directions might suffer in the way of change or modification, in practice, there might always be, as it were, standing orders, by which to test and try any departure from the truth.

The victim, whatever it might be, offered as a sin offering, was to be killed as and where the Burnt Offering was offered; that is to say, before the Lord, by the door of the tabernacle of the congregation; in manner directed in the fifth verse of Chapter I.

And although the blood of this offering was '*not at all times to be brought within the vail*,'³ yet it was at all times to be regarded as *most holy*.

¹ Rom. vi. 14.

² Rev. xxi. 8.

³ Lev. xvi. 2, 15.

Verse 26. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

The slain victim, except as regards the fat and the blood, was ordinarily, and except under the circumstances referred to in verse 30, food to be partaken of; but, as being *most holy*, by the priest that offered it, not by the offerer; and by the priest in the holy place, not in his own home.

Verse 27. Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

None but the priest was so much as to touch the flesh of this offering, and if by any chance any of the blood was sprinkled upon any garment, it was to be washed on the spot, and before being taken out of the holy place.

Verse 28. But the earthen vessel wherein it is sodden shall he broken: and if it be sodden in a brazen pot, it shall be both scoured, and rinsed in water.

And so essential in this matter was absolute perfection, seeing that in and by the Sin Offering were symbolized the infinite perfections of the Son of Man, and that it would otherwise be no fit symbol of Him on whom the sin of the whole world was to be laid, and who, alone, was to bear our sins and carry our sorrows, that even the vessel wherein the flesh was prepared for food, if an earthen one was to be broken to pieces, and if a brazen one was, with the greatest care, to be scoured and rinsed in water, lest any, even the smallest part of it should find its way out of the holy place.

Verse 29. All the males among the priests shall eat thereof: it is most holy.

Although ordinarily the flesh of the Sin Offering was to be partaken of only by the priest for the time being officiating, yet

provision was made for extraordinary circumstances, by permission being given for any male among the priests to eat thereof, provided it was regarded, as before said, as being most holy.

Verse 30. And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

The provision above set forth related to ordinary circumstances, but when, on the day of atonement, the blood of the sin offering was brought within the vail, and sprinkled on the Mercy Seat, then, or on any such special occasion, no part of the flesh was to be eaten, but was all of it to be burned on the altar.

Sin Offering. To read to profit these sections relating to *the law of these offerings*, it must be done devotionally, and not either critically or curiously. It is then there will be discovered to us what it was, in Christ, that each of them respectively was symbolic and prophetic of.

The chief points to be noted in the law of the sin offering are, *First.* The place in which the victim offered as a Sin Offering was to be killed; and that this was to be the same, as that in which the Burnt Offering was to be killed. And what was thus shown forth in figure, was what actually took place fifteen hundred years later, when the men of Israel '*killed the Prince of life*';¹ Christ, the Lamb of God, by his death on the cross being, *Godward*, a whole Burnt Offering, and, *manward*, a Sin Offering, Christ thereby, '*by the sacrifice of himself, putting away sin*.'²

The place symbolized, and here prophetically indicated, was therefore the Cross on Calvary.

Second. The priest who offered the Sin Offering was to be the one to partake of it, to feed upon it, to live by it; and this is what they do who are now priests, in that they '*keep knowledge*';³ and to whom it is said, as was said to the man sick of the palsy, '*thy sins are forgiven thee*.'⁴

¹ Acts iii. 15.

² Heb. ix. 26.

³ Mal. ii. 7.

⁴ Luke v. 20.

Third. That whatsoever but touched the flesh of this offering, was holy ; this signifying the fact that the virtue of Christ's death on the Cross is such, that they even whose faith is so feeble as to, as it were, but touch the hem of his garment, are made perfectly whole.

Fourth. That the vessel containing that which was to be partaken of was to be broken ; this signifying that those in Christ are, as the apostle says, to '*present their bodies a living sacrifice*';¹ that their bodies are '*temples of the Holy Ghost*';² and, too, the fact that those who '*are washed (or bathed) need not save to wash their feet*.'³

Fifth. That the males only of the families of the priests were to be allowed to share in this privilege. And it is only those who are priests in the sense of following the Lord fully, that will, in this life, be partakers of the first fruits of the harvest which that corn of wheat dropped into the ground at Calvary, has prepared for those who, by faith, are '*in Christ*.'⁴

Sixth. That no Sin Offering was to be eaten, whereof any of the blood was brought into the tabernacle, indicating that the blessing attaching to the sacrifice of himself by Christ, was a two-fold one in this respect, that the believer who, though seeing Christ as a Saviour, does not go on unto perfection, and in consequence fails to see the fulness of Christ, does not, and in this life will not, enjoy the fellowship with the Father and with the Son, and all the many blessings, and privileges, and immunities, which the Apostles, and they that obtain like precious faith with them, did, and will do.

All that truly believe in the Lord Jesus Christ, are partakers of the Burnt Offering, for they '*believe to the saving of the soul*';⁵ and of the Sin Offering, so far as the eternal future is concerned ; but all such are not partakers of the Sin Offering, so far as, in this life, to partake of its full privileges. This belongs only to those who, like Caleb and Joshua, '*follow the Lord fully*.'⁶

¹ Rom. xii. 1.

² 1 Cor. vi. 19.

³ John xiii. 10.

⁴ 2 Cor. v. 17.

⁵ Heb. x. 39.

⁶ Num. xiv. 24.

CHAPTER VII.

Verse 1. Likewise this is the law of the trespass offering: it is most holy.

In considering what is here laid down as *the law of the Trespass Offering*, the same test may be applied as to the laws of the other Offerings, viz., what is there specially in this law, symbolic and prophetic of Christ and which there is not in other Offerings?

Less, it would seem, than in most of the others. Yet there is said of it, what is not said of them all, *it is most holy*.

Verse 2. In the place where they kill the burnt offering shall they kill the trespass offering: and the blood thereof shall he sprinkle round about upon the altar.

As in the case of the Sin Offering, so here; the victim was to be killed in the same place as the Burnt Offering. But, whilst in the case of the Sin Offering nothing is said about the blood, in that of the Trespass Offering, *the blood thereof*, it is said, was to be *sprinkled round about upon the altar*.

Verses 3, 4 and 5. And he shall offer of it all the fat thereof; the rump, and the fat that covereth the inwards.

And the two kidneys, and the fat that is on them, which is by the flanks, and the caul that is above the liver, with the kidneys, it shall he take away.

And the priest shall burn them upon the altar for an offering made by fire unto the Lord: it is a trespass offering.

The law of the Trespass Offering, though differing from *the law of the Peace Offering*, which is the subject treated of in the next section, is as regards the fat and its adjuncts, the same with the *directions* given in connection with the Peace Offering proper, in Chapter iii. verses 3 to 5, which was an Offering *Godward*, so to speak; whereas the Trespass Offering was an Offering *manward*.

Verse 6. Every male among the priests shall eat thereof: it shall be eaten in the holy place: it is most holy.

The laws of the Sin and Trespass Offerings, are here said to be the same in this respect, viz., that the priest who offered it, was to be the one to partake of it; in ordinary circumstances that is to say, although, see page 113, in extraordinary circumstances, permission was given for any male of the priests' families to eat of it, though only in the holy place, not in their own homes; it being as was the Sin Offering, *most holy*.

Verse 7. As the sin offering is, so is the trespass offering: there is one law for them: the priest that maketh atonement therewith shall have it.

It is here emphasized however, that whilst the law of the Sin and Trespass Offerings were in all respects the same, they were so particularly in this respect, viz., that the offerer of them, was always to be a partaker of them.

Verse 8. And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

Another marked difference in *the law* of the Sin and Trespass Offerings respectively, was, that whilst in the *directions* given as to the Burnt Offering proper, Godward that is to say, the skin of the victim was to be burned; it was not so here, where Burnt Offering was connected with Sin and Trespass Offerings, and was therefore,

so to speak, an Offering, *manward*, for not only the flesh of the victim was to be the offerer's, but its skin also.

9. And all the meat offering that is baken in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

The above, along with, not the whole of the, Meat Offering as was directed in regard to the Meat Offering proper, but such part of it as was baken in the oven, or dressed in the frying pan or in the pan, but not the remainder. What after this was left (see notes on Chapter ii. verses 2 and 10) was to be his who offered it.

10. And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

All the above were to be without prejudice, so to speak, to the *directions* given in connection with the Meat Offering proper, in Chapter ii. verse 14, and relating to a Meat Offering of first fruits, dried, not in the ordinary course of nature, but by fire.

Trespass Offering. Sin may be defined, as any breach of law. Trespass, as any injury done to another.

God forgives sin freely, that is to say, without requiring anything in return from the sinner; and too, trespasses, against himself. But he does not forgive the trespasses of one man against another, unless and until the one injured, is in some way or other 'reconciled' to the injurer; as it is said, '*if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*'¹ and again, '*if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*'²

¹ Matt. vi. 14, 15.

² Matt. v. 23, 24

When it is said of the Trespass Offering, *it is most holy*, this is to signify that God regards an injury done to another, as being every whit as serious as an injury done to himself; as a sin, that is to say, *in the holy things of the Lord*, and therefore calling for restitution, before being forgiven. (See Chapter v. 16).

It is to this, that what is said about the Trespass Offering being killed in the same place as the Burnt Offering, and as to the sprinkling of the blood, point; as do other of the things peculiar to the Trespass Offering, and which, in the foregoing verse by verse exposition have been detailed.

To further elaborate them here, is not practicable, nor probably would it be profitable. The key to unlock the doors of this chamber is, that all these symbols, with their, so to speak, flats and sharps, quavers, semi quavers and demi semi quavers, point to the complete provision made in Christ, both *Godward* and *manward*; for justifying God, and for, not only justifying man, but for making him a partaker of the benefit of the sacrifice of himself by Christ, and a partaker of the joys of salvation.

Verse 11. And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord.

Full and complete *directions* as to the Peace Offering proper are given in Chapter III.; and these have been opened out and fully considered in the notes on that chapter.

The *law* of the *Peace Offering*, or as it is here said, *the law of the sacrifice* of peace offering, as set forth in this section, has little, if any, reference to the Peace Offering proper, one of the three great sacrifices, *Godward*, set forth in the first three chapters of Leviticus.

It relates, rather, to the effect upon the offerer of the benefits received by him as the result of the sacrifice of himself by Christ; and which are here put as being three-fold in character.

Verse 12. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

If he be, thereby, moved to thankfulness, and desire to give expression to this feeling, he is to do so by presenting, as a so called peace offering, an offering such as in Chapter II. is described as a meat offering; but with the differences, in the following verses, set forth in detail.

Verse 13. Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

But besides, and in addition to, what was comprised in the things offered as a meat offering, and including the cakes, which in that offering it was enjoined were to be made *without* leaven, there was, in this offering expressive of thankfulness, to be offered bread, which was to be made *with* leaven.

Verse 14. And of it he shall offer one out of the whole oblation for an heave offering unto the Lord, and it shall be the priest's that sprinkled the blood of the peace offerings.

If, however, the effect upon the offerer, of the benefits received by him, as the result of the sacrifice of Christ by himself, was to move him to offer a Peace Offering proper, such as is described in Chapter III., he was to do so subject to a provision, that the flesh of the victim, other than the fat and the kidneys, was to be, not the offerer's, but the priest's to whom it fell to sprinkle the blood; the name given to this flesh being that of a *Heave Offering*, of which more anon.

Verse 15. And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

Among other special provisions in regard to this peace offering, of thanksgiving, it was laid down as a law, that such an offering, if made by way of return for some specially bestowed blessing, if offered with a view of rendering to God that which is his due, and therefore

as obligatory on the offerer; if, that is to say, the desire to present the offering be kindled by something from *without*. then, and in that case, the flesh of the victim was to be eaten by the priest, on the same day it was offered; none of it being left over till the morrow.

Verses 16 to 18. But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten: But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

If, on the other hand, the offering was a spontaneous one, made with a view to obtaining, to procuring the bestowal of, some blessing; if, that is to say, the desire to offer it was kindled by something *within*, in that case, although even then a portion of the flesh of the victim was to be eaten on the day of offering, the remainder might be eaten on the second day; whilst if left over till the third day, any part so left over was to be burned.

And so strict was the law on this point, that any breach of it was to be held as invalidating the whole transaction. That is to say, if any part of what was left over to the third day, was eaten, instead of being burned, it would be as though the offering had never been made. No benefit would accrue to him who made the offering; and as regards the priest who presented and partook of it, instead of its being nourishing and supporting, it would be as poison to him; and this his own fault.

Verses 19 and 20. And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire; and as for the flesh, all that be clean shall eat thereof. But the soul that eateth of the flesh of the

sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

Further provision made in regard to this particular offering, and in order to provide for possible eventualities, was, that should the flesh of the victim come into contact, with anything or any person ceremonially unclean, in such case it was not to be eaten, but was, instead, to be burned.

And although the flesh were not defiled in any such way, and were itself clean, yet if the person whose it was to partake of it were unclean, and yet partook of it, he was, by way of punishment, to be cut off from and deprived of all the blessings and privileges to which otherwise he would have been entitled and admitted, in virtue of being holy unto the Lord.

Verse 21. Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from his people.

And whilst laying down the law in reference to this particular offering, occasion is taken to ordain it to be a general rule, in regard to all such peace offerings as in this section are under consideration, that any person shall, in the above sense, be cut off from his people, who, though not unclean by reason of personal transgression, nevertheless is, as a partaker of other men's sins.¹

Peace Offerings.

The law of the offerings, which are now under consideration, discover to us the fact, that small sins, as to us they may seem to be, are, in God's sight, as *exceeding sinful*, as are, what to us seem, great sins.

¹ 1 Tim. v. 22.

Not rendering to God, and perfectly, all that is his due, is what constitutes the trespasses which we are taught daily to ask forgiveness for; this in the sense, that God will graciously, not '*deal with us after our sins, nor reward us according to our iniquities*;' ¹ will not put in force against us the *lex talionis*, the great moral law by which he governs the universe, but instead, will, for Christ's sake, abundantly forgive and bless us.

Here is the key to unlock the various cabinets, as they may be called, in this mystery chamber: showing as they do, that whilst it is *God that works in us* '*both to will and to do of his good pleasure*'; ² it is ours to '*work out our own salvation with fear and trembling*'; ³ as it is said, '*almost all things are by the law purged with blood*'; ⁴ all sins are so, but not all things; for it is also written, '*by mercy and truth iniquity is purged; and by the fear of the Lord men depart from evil*.' ⁵

Verse 22. And the Lord spake unto Moses, saying.

A fresh subject for consideration being now to be entered upon, the new subject is prefaced, as before, by the words, *the Lord spake unto Moses, saying*.

Verses 23 to 25. Speak unto the children of Israel, saying, Ye shall eat no manner of fat, of ox, or of sheep, or of goat.

And the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye shall in no wise eat of it.

For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the Lord, even the soul that eateth it shall be cut off from his people.

We are not yet out of the mystery chambers of this chapter; for what is to be made of this command in regard to fat, of which it is said, *the soul that eateth it shall be cut off from his people*?

In that the fat referred to, was the fat only of such animals as were by divine appointment to be used for sacrificial purposes, and

¹ Ps. ciii. 10.

² Phil. ii. 13.

³ Phil. ii. 12.

⁴ Heb. ix. 22.

⁵ Prov. xvi. 6.

that the fat of any of these, which died in the ordinary course or were killed by other beasts, otherwise that is to say than by man, might be used for other purposes than as food; the prohibition being confined to the fat of the ox, the sheep, and the goat, it is made clear that the law was monumental, and not sacramental in its character.

There could be nothing morally wrong in eating fat, nor any virtue in abstention from eating fat. It was '*a figure for the time then present.*'¹ For any of the people of Israel to eat fat, was sinful, for it was a breach of the law under which they were; but for any but Israelites, it mattered not whether they ate it or not.

Yet the prohibition was, for the time then present, of such grave import, that any breach of the law entailed consequences most serious; the loss, that is to say, for the time being, of the sunshine of the divine favour and divine blessing which they enjoyed, who were numbered amongst the Lord's people, Israel.

Verses 26 and 27. Moreover ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings.

Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people.

To partake of blood, was to commit a trespass more heinous if possible than to eat fat; for under no circumstances, not even in their private houses, might Israelites partake of any manner of blood as food, there being no exceptions, and no limitations, to this regulation. Any breach of the law entailing on the offender the punishment of a forfeiture of the sunshine of divine favour and divine blessing, as in the case of those who offended by eating fat.

Fat and Blood. And now to consider the law in reference to fat and blood, from a practical and devotional point of view, and to decode its hieroglyphic figures. *Fat*, in this connection, may be understood as meaning fulness of joy, *blood*, as meaning fulness of life; and the prohibitions in regard to them as indicating, that the believer may not think, fully to partake in time, of the joys of eternity and of eternal life; as it is written, '*it doth not yet appear what we*

¹ Heb. ix. 9.

*shall be; but we know that when he shall appear, we shall be like him.*¹

Carnal pleasure, the pleasures that is to say of this world, of life and sense, whilst affording joy, and properly so, and by divine appointment to those in the world must ever be regarded as different from, and be kept separate and apart from, spiritual joys, as it is said; '*for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world*;' ² for a full exposition of this passage the reader being referred to the writer's notes upon it in his 'Ruminations on the First Epistle General of John.'

Verse 28. And the Lord spake unto Moses, saying.

The last of the five sections referred to on page 113, relating to the so called *wave* and *heave* offerings, and therefore a new subject, is as before, prefaced by the words, *and the Lord spake unto Moses, saying.*

Verses 29 and 30. Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace offerings unto the Lord shall bring his oblation unto the Lord of the sacrifice of his peace offerings.

His own hands shall bring the offerings of the Lord made by fire, the fat with the breast, it shall he bring, that the breast may be waved for a wave offering before the Lord.

As in the Peace Offering proper or *Godward*, the directions concerning which are set out in Chapter iii., so in these Peace Offerings *manward*, the victim to be offered, was to be killed by the offerer with his own hands, but the whole of the flesh other than the fat and its adjuncts, was not to be burned, two parts of the victim being set apart for special purposes; one of these being the *breast*, which was to be waved before the Lord, and to be known therefore as a *Wave Offering*.

¹ 1 John iii. 2.

² 1 John ii. 16.

Verse 31. And the priest shall burn the fat upon the altar : but the breast shall be Aaron's and his sons'.

The fat of this *Wave Offering* was to be burned upon the altar by the priest in attendance, but the breast thus waved, was to be the portion of the priests in general, of all and any of them.

Verses 32 and 33. And the right shoulder shall ye give unto the priest for an heave offering of the sacrifices of your peace offerings.

He among the sons of Aaron, that offereth the blood of the peace offerings, and the fat, shall have the right shoulder for his part.

The *right shoulder*, on the other hand, was to be the portion of the officiating priest alone, and not of the priests in general ; to be by him treated and known as a *Heave Offering*.

Verse 34. For the wave breast and the heave shoulder have I taken of the children of Israel from off the sacrifices of their peace offerings, and have given them unto Aaron the priest and unto his sons by a statute for ever from among the children of Israel.

These portions, the breast and the right shoulder, of this particular form of Peace Offering were by divine appointment and for all time to be the portion of, and to be eaten by priests only.

Heave and Wave Offering. How shall we decode and decipher these hieroglyphics 'heave' and 'wave,' unless it be by calling to mind the *waves of pleasure* with which the countenance is overrun, when some new joy is first discovered to a believer, and the *sigh of relief* which he *heaves* in consequence ?

All priests, priests in a spiritual sense, know and are partakers of joy, and metaphorically offer the *wave offering*. The sigh of relief is confined to the one who has felt the burden of sin, and knows experimentally what it is for it to be rolled away ; as it is written,

*'the heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.'*¹ Such an one it is who may, metaphorically, be said to offer the *heave offering*.

Verses 35 to 38. This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office :

Which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, by a statute forever throughout their generations

This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings;

Which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord, in the wilderness of Sinai.

The main purpose for which these *laws of Offerings* are recorded, would appear to be, to show by symbol, and foretell, to them of old time, not only that in Christ, and in the sacrifice of himself by Christ, provision was made, for the full salvation of those given to him by the Father; but that, though thus made known only on the day God spake to the people with a voice from the top of Mount Sinai in the wilderness, yet that they were all settled and provided for in the counsels of eternity, and embodied in the *'everlasting covenant, ordered in all things and sure.'*² and made, with David and his seed.

The points of difference in these *laws of Offerings* have as in Chapter IV. been elaborated in great detail; but for the reasons here given (*see* page 75), no attempt will be here made to go further and show what each of these differences is significant of, and points to.

¹ Prov. xiv. 10.

² 2 Sam. xxiii. 5.

The two-fold key to unlock all these mystery chambers, is that set forth on page 75, and it must be left to each reader to use it for himself; it sufficing here to say, that those setting themselves to do so, will find an abundance of suggestive material, in these seven chapters of Leviticus, for meditation and for prayer.

And here must end what it is proposed to print as a first part of 'Ruminations on the Book of Leviticus.'

WORKS BY THE SAME AUTHOR.

RUMINATIONS ON —

THE BOOK OF GENESIS—CHAPTERS I. TO XI.

THE BOOK OF LEVITICUS—CHAPTERS I. TO VII.

THE SONG OF SOLOMON.

THE BOOK OF THE PROPHET HOSEA.

THE EPISTLE TO THE ROMANS.

THE FIRST EPISTLE TO THE CORINTHIANS.

THE SECOND EPISTLE TO THE CORINTHIANS.

THE EPISTLE TO THE GALATIANS.

THE EPISTLE TO THE EPHESIANS,

THE EPISTLE TO THE HEBREWS.

THE EPISTLE OF JAMES.

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